

See deaths

The American Friend

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

SPLENDID WORK OF INTERNATIONAL STUDENT HOUSE

For a few years now a substantial house at 1708 New Hampshire Avenue has been known to foreign students in Washington, D. C., by the name of "ISH." The International Student House is more than a public meeting place, more than a residence. It is "ISH"—a place quite unique and is as close to being home as kind hearts and friendly hands can make it. Under the direction of Grace Lowry, "ISH" is gaining a reputation for itself among the students who throng the Capital. Permanent and transient guests come to it from all corners of the world. Many people who live in Washington are finding it to be a center of life in both spiritual and social interests. The following paragraphs, from an account by Margaret E. Jones of activities at the International Student House, indicate how worthwhile is this Service Committee undertaking:

"Every Sunday night following the supper, which is shared by about forty or fifty people, an interesting program is presented under the chairmanship of Dr. Louis Achille, Professor of French at Howard University. On two successive evenings, Benjamin C. Marsh, Executive Secretary of the Peoples' Lobby, and Hubert Herring were the speakers. On another evening, Jan Bazant, a Czechoslovakian student living in the House, gave a very splendid musical program.

"Sometimes during the week informal discussion groups are arranged. Recently Norman Woodbury, a resident in the House last year, told us of his impressions of Germany. One evening Esther Popel Shaw read us some of her poems which gave a graphic picture of the struggle of colored peoples today. On another evening Truman Keesey, formerly a CIO organizer in Pennsylvania, talked to the students about some phases of the Labor movement.

"Two new residents in the House who have arrived are Edorado Vitta from Florence, Italy, and O. S. Peterson from Denmark. Mr. Vitta, an assistant in International Law at Turin University, is an Exchange Fellow at American University. Mr. Peterson, a Professor of Rural Economy, is doing some special work in statistics before continuing at Harvard.

The House, besides meeting the needs of the students, makes a real contribution to the community by providing

a delightful meeting place for other organizations. Early in February, the Interracial committee of the Women's International League gave a tea at the House in honor of the Haitian Commission in the city for a few weeks while the Haiti-San Domingo dispute was being settled. The Minister from Haiti, M. Lescot, and M. Belgarde, head of the Commission, as well as other members, were present. M. Belgarde read an excellent paper encouraging the WIL in its efforts to promote world peace.

"Frequently a large Italian-American group in the city make use of the House for its meetings which are always in the form of some very interesting program. The Chinese Student Club, and the Japanese Student Club, meet at the House.

"Recently a committee made up of representatives from the three Friends Meetings in Washington has been named by the American Friends Service Committee to direct the growth and activity of the International Student House. The Washington members of the committee are Herbert S. Lewis, Isabel Stabler Wesley, Edward T. Steel, Harold B. Stabler, Vincent D. Nicholson, Janet M. Brown, Margaret Frances and J. Edgar Hiatt. Hannah C. Hull, William C. Biddle, and Clarence E. Pickett are the representatives on this committee from the American Friends Service Committee."

ENGLISH FRIEND WRITES OF THINGS HE SAW IN SPAIN

After traveling widely among Friends in the United States, J. Cuthbert Wigham of England visited Quaker relief work in Loyalist Spain. A letter to the American Friends Service Committee describing his experiences there gives helpful insight to the conditions our relief workers face.

"The Spanish visit was a very much more arduous performance, owing to the stress of conditions, the rough means of transport and the cold. I don't like your style, whether with oil burners or not, of heating the homes up to 70 degrees but I dislike a great deal more living in a house without any heat with the temperature out of doors well below freezing!

"The condition of the refugees and of the children in the colonies was all the more piteous when we saw them shivering with the cold.

"I thought your work in Murcia was going on well and was most useful.

The two hospitals at Murcia and Alicante are great examples of how children's hospitals should be run.

"Your gift to us for the refugees now in Catalonia was most welcome. Alfred Jacob is going ahead at once in trying to get a supply of milk to the children of these refugees in the towns around Barcelona and, I expect, to some in the city itself.

"I hope you may be able to continue to support this work. We are organizing on the lines of distributing milk for a couple of months. If you cannot continue the support, we have enough cash in hand at present to carry on for a second month and now is the time the children want support, even if it has to be dropped later.

"I saw and heard no sign of any chance of bringing the war to an end. 'Another year' is what I was told. Perhaps another 100,000 killed and 100,000 orphans and \$100,000,000 of damage! And Europe calls itself Christian!"

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HOW ONE WESTERN MEETING RAISED MONEY FOR SPANISH RELIEF

Friends meetings throughout the country, especially in the Middle West, are taking lively interest in the feeding of children in Spain. From far and wide come small checks expressing the concern of Friends to share in this work as an expression of love and good will to a suffering people.

There is inspiration in the zeal and devotion of those who raise these Monthly Meeting contributions. How they go about it is a lesson of ingenuity in days of limited means. We quote from a Friend in Central City, Nebraska, who describes how her Monthly Meeting raised funds for Spanish relief. The interest and unity created by the project is typical of many other meetings far and wide.

"The committee attempted to get every group in the meeting to working on some project for Spain. We made little orange banks (out of baking powder tins) for each Sunday School class to have and fill. When these were gathered up the evening of the Christmas program we found that the people had contributed seven dollars. I think this is a pretty good showing for our small meeting. The men of the meeting were asked to contribute money toward buying twenty yards of chambray which the women made up into shirts for boys aged ten to twelve. To do this the women held three all-day meetings. A committee from the Women's Missionary Society helped in arranging these get-togethers. Shortly after Christmas we sent thirteen shirts and one child's dress to the store-room. The Intermediate group in Sunday School has filled a Friendship suitcase and is sending it soon."

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WALTER C. WOODWARD

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EDITORIAL

On Remembering Where We Have Been

SOMEONE, we believe it was Rufus Jones, told a story at the Fellowship Council meetings at Washington in January, of the man who was given the hard problem of choosing between losing his memory or eyesight. He chose to keep his eyesight, saying he would rather see where he was going than remember where he had been.

As is true of so many clever stories, this one is fallacious in its implications. Except we remember something of where we have been, we cannot be sure of our present and future course. The pages of history are strewn with the sad and costly mistakes of men and of nations who forgot the "pit from which they were digged"—who, either from ignorance or stupidity, did not profit from the experience of those who had gone before them. Our great American industrialist, proud in his power, and who has declared history to be bunk, may yet find he is sadly mistaken.

It is perhaps important for religious groups, even more than others, to remember where they have been. In our last issue, for example, we were told in the leading contributed article, how Friends fumbled their opportunity in meeting the spiritual and meeting problems that faced them on the frontier. When the pioneers sorely needed messages of life and hope, Friends were too greatly self-centered. It was a revealing chapter of history which the article brought us—it told us where we have been. Does it not likewise help us to see where we should go today when we face so many difficult problems of the social frontier? May we not profit by knowing the mistakes of the past, as well as by emulating its virtues?

All of which is apropos to the announcement of the forthcoming volume of the American Encyclopedia of American Genealogy, the second in this monumental series. It would be entirely superfluous for us to enlarge here upon the merit of this mammoth project which has been officially endorsed by the Five Years Meeting of Friends in America in session, and which has had the enthusiastic approval of Friends and genealogists everywhere. If there yet remain any doubting Thomases, we refer them to the generous and significant statements of appraisal to be found in this issue.

We cannot refrain, however, from renewed expression of the debt we all owe to William Wade Hin-

shaw, who, with the unfailing cooperation of his wife, Mabel Clyde Hinshaw, is bringing this great work to pass. As we have already indicated on other occasions, it is as a deeply concerned Friend that he is devoting his energies and means to this far-reaching project; in the truest sense, he is working at this task as an evangelist as well as a genealogist. By this we mean that he is thoroughly committed to the conviction that our Quaker forbears, with their limitations to be sure, exemplified certain qualities of Christian life and character which we should review and emulate. It is significant that he himself has become a crusader in this conviction through his researches in genealogy. What this has done for him he naturally believes it will do for others. This has become the ruling passion with him, as much as any minister is imbued with his sense of mission in preaching the gospel.

It has been said that all that is, comes from what has been; and that all that is to be will come from what is. History, of which Genealogy is an auxiliary science, brings us the facts of the past which help us lay the foundations upon which we build the present and future. Herein is found the deep significance of this vast enterprise in American Quaker Genealogy.

Out of the Mouths of "Statesmen"

AS Clerk of our Monthly Meeting, we wrote recently to certain senators and congressmen at Washington expressing opposition to the stupendous preparedness program being pushed by the Administration. As interpreted by Chairman Vinson of the House Naval Affairs Committee, the national defense policy is virtually to prepare to fight everybody simultaneously everywhere—on the Pacific and on the Atlantic and from Alaska and the Aleutian Islands to the Panama Canal via Hawaii and Samoa, and with Singapore as a little side trip.

In replying, one congressman, admonishing us that because dictators are on the rampage "a full and complete defense of our shores has become imperative," closed with these words: "We must meet the world as it is and not what it ought to be." There is political realism for you! Or is it? As this seems to be a fair measure of present-hour statesmanship, even brief scrutiny of it offers significant implications.

Stated bluntly, this means that in all our relations in life, including international ones, we must act on the lowest level of general conduct. "We must meet the world as it is." How well we remember the words of William J. Bryan spoken before the Federal Council of Churches at St. Louis in December, 1916, just four months before the United States entered the Great War! Speaking strongly to the effect that this country should stay out of the world conflict, he said he was reminded of the words of the man who came upon his friend lying drunk in the gutter: "I can't help you up but I'll get down with you." With the nations heading for disaster in a mad armaments race, how sterile and futile the statesmanship that would have this nation fall in on the road to destruction!

Our statesmen contend, of course, that this tremendous naval program is for defense—to keep us out of war. Is there any good reason to suppose that aggressive preparedness will not produce its invariable harvest with us as it has done with other nations—in 1938 or 1940, as in 1914? And especially so with a Big Navy man in the White House who seems bent on going jousting in the Far East?

Just here we may well pause to ask why the world is in such a mess with democracy waning and dictators flourishing. Since receiving this letter from Washington, we have been reviewing some of the "statesmanlike" utterances of leaders who said in 1917 that we must meet the world as it is. We did—and the world is worse off now than then. In our review we came across the brave and prophetic words of one man, a Friend, who was unwilling to meet the world as it is rather than as it ought to be. In October, 1918, Henry J. Cadbury protested in the Philadelphia *Public Ledger* against "the orgy of hate" indulged

in by the press and people upon the receipt of peace overtures from the enemy. He asked for a peace founded on "the assurance of a safer and saner international fellowship" and in the spirit of fair play. "A peace on any other terms," he said, "or in any other spirit will be no peace at all, but the curse of the future." Henry Cadbury was denounced and reviled, and was haled before the federal authorities for treasonable utterances. Well, the statesmen had their way at Versailles—then and since they have fatuously persisted in meeting the world as it is. We sympathize with lonely, isolated, fearful France today: however, if, between 1918 and 1930, there had been adequate French statesmanship of the "ought to be" vision and spirit, she might have a friendly neighbor today in place of a snarling dictator. Yet French statesmen claimed continually to be, of all statesmen, most realistic!

How, after all, have progress and civilization been advanced? Certainly not by turning the back on the world that "ought to be." Call the roll of the great creative spirits of the centuries for answer. What if the Man of Galilee, the greatest of all true realists, had accepted the world as he found it! The big question for us is not how we find the world but how we propose to leave it. Meeting life on the basis of its worst is not statesmanship or realism, but opportunism. To be statesmanlike and realistic is to meet life on the high level of its potential best.

We listen for the high note of Christian statesmanship at Washington during these critical days. We do not ask for fifty, or forty, or even thirty such statesmen; peradventure if ten could be found to meet the world as it ought to be, the hand of national disaster might be stayed.

Our World Society of Friends

By Leslie D. Shaffer

THE world is our community and the same factors which make our immediate community life significant and meaningful are essential in the larger community. We can not be a Society of Friends at home in the truest sense until we are aware of the fact that we are a world-wide Society.

The standard of life or the Way of Life we esteem in our local community is based upon some definite convictions and beliefs, which have developed out of the personal experiences of many generations and many countries. We believe in the divine worth of human beings regardless of class, color or creed. We encourage the mutual helpfulness that comes from friendship and comradeship. We honor that simplicity of life which makes sacrificial courageousness possible. We are convinced that the release of active good will takes away the necessity of resorting to violence as a means of settling differences. We are conscious of a divine meaning for life which is fulfilling itself in some definite purpose directed by God, not from some far-off realm but as an active "Presence in the Midst."

Whenever these vital spiritual forces are violated within ourselves, our home, our neighborhood or our nation, we suffer a shock to our spiritual fiber, which is just as devastating as an earthquake that shakes the material structures in which we live and work. Whenever these values of high

personal regard, fellowship, sacrifice, good will and purposefulness are strengthened in a community, the lives of all are enriched.

Our world is a community in which there is a wide gulf between our Way of Life and that of the forces and powers which are in control. In the world today, the worth of an individual is often disregarded and one becomes little more than an object of exploitation for national and economic profit. The rights of class, color and creed are denied on many fronts. The noble sentiments of friendship are poisoned with false propaganda. We are taught to believe that only in armed force is there safety and security. In many sections of our world community, the validity of God is denounced and the aims and purposes of religion are held up to ridicule and scorn.

It does not require an over-sensitive imagination to give us a picture of the suffering which individuals endure as a result of these present-day practices. They are translated for us constantly into vivid human pictures. The child is crying because he is hungry. The young woman is not employed because of her color, class or creed. The man is in prison because he could not conscientiously bear arms. The old couple are in despair because their livelihood has been snatched from them. The people are confused and

baffled by fear, and they are groping for the meaning of life. They are seeking a Way. They are seeking God.

The 160,000 members of the Society of Friends are living in strategic places throughout the world. In some places they are only a dozen in number, while in other sections they number a hundred and more. We can strengthen in the world the vital spiritual forces upon which a true community depends by bringing to the smaller groups of Friends a greater opportunity for contact and association with every other group. Many of our Yearly Meetings, especially in the United States, lie in areas which have not yet been called upon to endure the suffering in mind and spirit which comes to a person, when the deeply rooted principles of life are challenged and sometimes ruthlessly destroyed. So it is very important that the more fortunate groups in our Society be made conscious of the difficulties confronting other national groups.

Since 1920, when the first World Conference of Friends was held in London, Yearly Meetings have been established in Germany (1925), Syria and Palestine (1928), The Netherlands (1931), France (1933) and Sweden (1935). Quakerism has definitely ceased to be entirely an Anglo-Saxon movement. One of the most impressive features of the Friends World Conference last September was the representation of these new Yearly Meetings and other groups from outside America and the British Isles. Twenty-four nations were represented. Some of them are passing through an intense period of nationalism, which makes the upholding of the Quaker testimony very difficult. The Conference felt the need of establishing a World Consultative Committee composed of representatives from all Yearly Meetings and groups, to continue the real and vital fellowship experienced at the Conference.

This Consultative Committee is now being organized. The American Section met in Washington in January, and temporary officers were elected until the representatives from other Yearly Meetings can be appointed. The European Section will meet in Holland in May. It is hoped that there will also be organized a Near and Far Eastern section. It is a World Committee, and the first meeting of this body will probably be held in Denmark next Sep-

tember. The purpose of the Committee is to give counsel rather than to enact legislation. It will be the channel through which information and an exchange of ideas, problems, concerns and developments of interest can be shared by the whole world-wide Society of Friends. Through conferences, publications, distribution of literature, visitation and intercommunication, it will be an effective instrument in the Society.

There are many opportunities for service in a world which challenges the principles by which we strive to live. In a world of force we must vitalize the life of the Spirit. In a world of violence we must release more creative good will. In a world of fear and misunderstanding we must be more faithful friends. No sacrifice will be too great to make for this cause. Being bound together by the love of that same Light, which is the Light of the World, we will surely feel God's presence in our midst, uniting us in a world community for the service of mankind.

Philadelphia, Pa.

On Banishing Our Savors

By Russell E. Rees

Then the whole population . . . begged Him to depart from them: for their terror was extreme.—Luke 8: 37. (Weymouth).

FEAR is the parent of foolishness. Nothing will appear more ludicrous to our deeper reflection than our actions under the stress of some phobia. Ichabod Crane's graceless flight from Sleepy Hollow, chased by the headless horseman, is typical of our actions. In daylight, Ichabod would have calmly examined the makeup of his pursuer and laughed in his face; but in the gloom of the night time, and in the grip of fear, he ran first, and asked afterward. So do we all flee from our phantoms, only to reflect later upon our foolishness.

It is a startling thing how often it happens that the saviors of mankind are banished, because we are afraid of their proffered salvation. Was there ever a more harmless man than Jesus? "He went about doing good." He brought healing to the diseased, comfort to the sorrowing, peace to the disquieted. He came upon a man full of evil spirits, demented, crazed by his tormentors, ferocious, untamable; and his major sin was that he brought to that man peace of mind. But what was the reaction of the people? "They begged him to depart from them."

Socrates is said to have gone about the streets of ancient Athens talking to the young men, showing them by an irrefutable logic the fallacies of the old religion. He attempted to cast out the demons from the lives of the young men of the city. And what was his recompense? He was condemned by the populace, judged dangerous by the court, and given the fatal hemlock for his pains. People do not want their demons cured! They prefer to have them roaming, homeless and forlorn, about the streets, than to have them tamed and put in their right minds by unwanted saviors. Kirby Page contends that criminals and prophets of a new day languish upon adjacent crosses.

"By the light of burning heretics,
Christ's bleeding feet I track."

Humanity does some very stupid things, considering its wisdom in affairs in general. The inertia occasioned by the customary practice holds back the achievements of mankind. So familiar are our demon-possessed, that we prefer to have them in their misery, than stand the shock of seeing them rehabilitated by an unwanted redeemer. Witness the venom which was poured out upon those who first suggested that we educate the Negro race, so that they

The Music Maker and His Harp

What music is this that breaketh upon mine ears?
It is the hand of the Master Musician that playeth:
Sublime Master of Music play on.
Such music as the divine can make upon the human
Thou shalt make upon the vibrant soul.
String the heart, O Music Master,
And every trembling chord shall thrill at thy touch:
The sweet swelling of springtime ardens,encies,
The echoing cadences of joy unalloyed,
The wailing note of a great grief,
The slow minor of hope deferred,
And the low, deep tone of a life seasoned with pain;
When the harp is pliant within thine hand,
Divine Minstrel, Author of heavenly harmonies,
Play on.
Play till those hungering for harmony shall gather
at thy door.
Play until the restless of heart are soothed.
Play until their souls shall be as one vast soul,
Subdued to thy touch and vibrant with response.
Great Music Master of the ages, play on!

GLENN WELMER DOUGLASS.

Acton, Massachusetts.

might be able to live more adequately in our civilization; or the blasphemy attributed to those who would cast out the demon of war; or the bitterness toward those who really want an economic order that is not stark crazy. "They begged Him to depart from them."

Ours is a demon-possessed generation; perhaps not by the same demons that were present in Jesus' day, but nevertheless, by demons as powerful and as degrading. And when our deliverer comes, we are sometimes like the Gerasenes: we implore them to leave our shores, for we are afraid to be saved from our insanity.

I see, for example, a church, needing almost above every other thing, to be delivered from the demon of ignorance; yet driving from its shore those who would have brought peace to its troubled spirit. It would rather have a few scattered demoniacs, than be saved by a little enlightenment. Perhaps the reason is not far to seek: someone might loose some swine in the alignment. It seems better to have a few tractable hogs, than an emancipated manhood.

I see, moreover, an economic order, motivated by selfishness—the acquisitive society. Here the survival of the fittest is practiced as a discipline. The strong take all they can get, and the weak are trampled under foot. It recognizes no virtue but strength, no sin but weakness. But when its redemption draws near, the society is afraid to be saved. What it wants is to be saved, yet leave everything just as it is. We insist upon being saved, selfishness and all! The evil spirit of war could be exorcised almost at once if it were not tied to the coat tail of acquisitiveness. The only possible excuse for our underfed children is the greed of our economic life. There is enough and to spare, so that all might be warmed and fed, but when our savior appears we "beg him to leave our shores, for we are in great terror."

I see, again, a generation in travail, passing through the deep waters of suffering. And the chief trouble is a breakdown in character. Can anyone be complacent about the way in which corruption has been revealed in high places? When it is found that government contracts are bought at so much per; when wars are deliberately fomented by industrialists; when employers and employees refuse to play square with honest labor and honest wages; when homes are put upon the rack, because people have not learned the primary lesson of patience—can we doubt that a moral disintegration is at the bottom of all our trouble? And can we hope to be saved except by the exorcism of the spirit of selfishness?

But how discouraging it is to try to change any part of the total picture! And because every situation seems to involve somebody's hogs! We are less afraid of what we call the harmless imbeciles of passion than we are of the saviors who promise to free us from our demons.

There is no other service which Christianity is so sure to render, as that of casting out the demons of our society. If we really desire to have the untamable creatures of our society made over, it can be done. But we cannot have, no matter how fervently we desire it, a good society in which are loosed the demon-possessed. Let us no longer profess to want social salvation, the while we drive from our shores every savior who has a program of exorcism. If we insist upon keeping ignorance, selfishness, corruption, passion, as our daily companions, we may as well also plan to entertain all the illegitimate children which they will procreate. We can have quiet hogs and crazy men; or we may have noble men and crazy hogs; but so far we have discovered no way in which to keep all our swine intact and all our men emancipated. The time is near at hand when we must make up our minds what it is we want, swine, or men.

Kokomo, Indiana.

The Larger Fellowship in Task of Christian Education

THE representative professional body of the International Council of Religious Education meets annually in Chicago for the first full week of February. This year Friends were well represented in this important gathering, having five official representatives there from the Board on Christian Education—Errol T. Elliott, General Chairman; Nellie H. Markle, in the Children's Division; James R. Furby, in the Adult Section; Charles Thomas, attending the Pastors' Section and Youth Section alternately; and Jeanette Hadley, in the Editors' Section and meeting part time with denominational executives. Some other Friends were present, in other sections, with whom we had joyful fellowship—Esther Stranahan, from Ottumwa, Iowa; Frances Andrews, from Gary, Indiana; E. T. Albertson, from Indianapolis, Indiana.

In this and succeeding issues of THE AMERICAN FRIEND will be found brief accounts from these Friends. It is our sincere hope that through this mosaic picture of our experiences, Friends every-

where may come to share something of our appreciation for this larger fellowship in the task of Christian Education.

JEANETTE HADLEY.

The Meetings in Perspective

The International Council of Religious Education probably represents our most serious attempt at interdenominational cooperation. It represents *actual* service in *specific* tasks.

To this end the organization has grown to such a degree that it represents a vast complex of relationships between the forty-one denominations and the twenty-eight States and other groups of which it is composed. The first impression one has is that of a complex machine, of wheels within wheels. One of the new secretaries confessed that he was in something of a "fog" as to the pattern of organization.

But why is this machinery quite necessary? In the first place it illustrates the cross currents that are created when each denomination has moved in its

separate program through the years past without any thought of coordination with other denominations, either in aims or functions. The I. C. R. E. with all its complexity is the voice of a new day crying in the wilderness of denominational individualism, "Let there be order and cooperation." The present state of the organization, graduated in many directions to fit existing denominational and state programs, is essentially a splendid creation. I was about to say a "thing of beauty" for it is the result of spiritual ingenuity and engineering by some of the best minds in the educational field. As rapidly as the social scene is changing and denominations repattern their work on the basis of Christian cooperation, the I. C. R. E. seems to meet the change quickly and efficiently.

It is quite overwhelming to a Quaker, whose lack of experience in the finesse of organization is both bane and blessing. Our size and our traditions have not thrown us into a close understanding of the necessities which rest upon other

denominations with greater numbers and larger programs.

There were sixteen "Professional Advisory Sections" meeting during the first three days of the week with nearly eight hundred in attendance. These were followed with two days sessions by the Educational Commission and one session of the Board of Trustees, and finally the full day meeting of the Executive Committee. Each of these groups has its committees engaged in important tasks and reporting. One marvels at the mastery which Dr. Roy G. Ross, the General Secretary, holds over the varied functions of the I. C. R. E.

There is not space here to list the several values of the united service by these Christian forces. Let me mention only three concrete examples. First of all, the national broadcasting chains are solicitous of a program of Christian education for children on a national "hook-up." Incidentally, this seems partly due to the shady contributions by Mae West in a recent radio skit, which drew such protest from the radio audience that the broadcasting companies are quite contritely seeking the good will of the churches. It is doubtless, also, only fair to believe that they sincerely wish to serve well their public audience. In any case they are holding out a tempting offer to the I. C. R. E. for which the relatively small sum of \$35,000 is required for one year. After the first year it will probably carry itself financially. As broadcasting costs go, that is a "bargain" which the International Council is "picking up" as far as our contributions to it allow. No one denomination alone could rightly enter this field.

Another universal service is the new translation of the Bible which will be out within the next ten years, in which Friends are serving also.

Finally, the Quadrennial Convention at Columbus, Ohio, June 28 to July 3, is an event in the Christian Education Calendar which Yearly Meetings should note and plan for attendance. Our Board on Christian Education of the Five Years Meeting hopes to secure the attendance of fifty out of the anticipated 5,000 registrations.

ERROL T. ELLIOTT.

Can the Church Build Character

The International Council and the leadership it brought together at the Annual Meeting represents a sincere and arduous attempt to step out on the frontiers of Religious Education where self-analysis, experimentation, and evaluation must take place with patience, mental struggle and fortitude. It would be a simple task to set forth objectives and programs, yea, even comparatively simple to form institutions for carrying them out, but it isn't so simple to stand on the frontier

and evaluate. When recent evaluation studies of the attempts that have been made in building character in Intermediate young people represent the efforts as relatively valueless, and in some cases actually negative, it is depressing. But it leaves the Church facing a pertinent issue in its teaching work. The Sunday School seems to do little in effecting character, according to these studies. Undoubtedly, much of positive good escapes the rule of measurement, but the implications are valid.

The question before the Church is this: "What should Religious Education do about it?" Three possible attitudes may be taken toward it. As suggested by H. S. Dimock, of George Williams College, they are: (1) Frankly admit our impotence and abandon the idea of character building and give over to religious and Biblical instruction. (At this point the words of Dr. Albert W. Palmer, president of Chicago Theological Seminary, speaking in an entirely different session, seem to imply something of the same premise. He declared that the task of Religious Education is to help the people attain personal religion, and "personal theology is basic to personal religion.") (2) The church might attempt to capture and control all the character-making forces in the community, such as the home, the play group, the Y. M. C. A., etc. and social forces submitting them to religious ideals, a sort of a "religious fascism." (3) Face the facts resolutely and recognize the limitations in the field of character education. Then we could formulate an objective in the face of the known facts. All agencies would put forth a combined effort. Each agency of the community would have to be willing to have its functions limited to what it could do best.

The issue cannot be pursued further here, but it is worthy the careful thought of our Religious Education leaders.

Considerable emphasis was given to the means of correlating the "Youth Building a New World" program with the total program of the Church. This program is an attempt to promote action among youth, especially local action in the form of projects that grow out of community and personal problems. The whole movement is to be correlated with what is already going on in the local church.

One significant statement that this listener caught was this: "We need to hold institutes of adult education that deal with vital subjects, and not so much stress on hobbies." It was contended that the Church can do more with functional groups, small groups meeting for special study, than with large groups with less sense of unity.

CHARLES THOMAS.

Adults Can Learn and Grow

Christian educational work with adults is coming to the front. As a result of actual experience as well as the findings of psychology, there is general agreement today that the learning process can go far beyond the "plastic period of youth." Adults have the capacity to grow in knowledge and to interpret increasingly their experience. Learning is a capacity extending through middle age, on to the time when the organic functions fail to support the mental functions. Adults have a background of experience which facilitates learning. They also have a rich quality of interest which can be a great aid to learning. Their needs, furthermore, are more numerous and more complex than those of childhood or youth. They have needs as parents; they have needs as citizens. Some religious educational leaders, such as Professor W. C. Bower, are insisting that the most fruitful attack in Christian education is at the adult level.

Workers in this field are more and more coming to see the futility of giving Christian training to children and youth if that work is going to be neutralized by the adult practices of life, in this world that adults have made. For example, why teach children to be unselfish, and then force them into selfish ways of living, by the very standards by which adults live?

Very often child problems turn out to be adult problems. This is brought out forcibly in an experience described by Rabbi Mann, of Chicago. There was a certain problem child in his parochial school, of whom a detailed record was kept for several years. Finally the child's mother came to see Rabbi Mann about her daughter. Instead of talking to her about the child, he straightway shocked her by asking how soon she and her husband were going to adjust their marital troubles. The mother, greatly hurt, went home and talked the whole problem over with her husband, and they together made the needed changes in their marital relations. The child problem also soon cleared up. This experience clearly indicates the importance in helping the adult if we wish to help the child.

Leaders in this field, furthermore, are seeing increasingly that in order to have adequate leadership for growing childhood and youth, we must have learning and growing adults. The static adult cannot give fruitful guidance to youth. The truly Christian strategy is the training of adults. Did not Christ choose and train a group of men to be leaders in the work of his Kingdom? There is one fact to be kept clearly before us: the formative culture of children is determined by adults.

In order to stem the tide of the vast

secularizing and demoralizing influences in the modern world, church leaders are seeing the importance of E. Stanley Jones' clarion call, "Christians of America, Unite!" Too often the efforts of Christian forces have been unrelated and spasmodic. There is needed both the pooling of Christian insight, and also aggressive, concerted action. Out of this great need has come "The United Christian Advance" movement. In its outreach it consists of three major phases:

1. The National Preaching Mission, for which the Federal Council of Churches has carried administrative responsibility.

2. The Schools of Christian Living, which constitute a National Teaching Mission, sponsored by the International Council of Religious Education.

3. Projects in Christian Extension, for which agencies of Home and Foreign Missions carry responsibility.

Our Friends meetings are being rightly encouraged to join in with these vital inter-church movements. But one of the open doors of greatest promise is to be found at home, in the work of the local church. The home base is the local meeting. There is no Friends meeting, large or small, but that could put on sometime during the year a "School in Christian Living" for one or more adult groups in the church. Some of the possible areas in this general "Learning for Life" program are:

1. The Bible in Life.
2. Personal Life and Experience.
3. Christian Family Life.
4. Community Issues.
5. Major Social Issues.
6. World Relations.

All who desire more information about these "Learning for Life" schools can get lists of possible courses, textbooks and helps, by writing to the chairman of this department.

Leadership training for better work in in our church schools is another major field of opportunity. In the past twelve years some 25,000 persons have taught at least one course each in leadership education in denominational or interdenominational classes. Many of them improved their ability to serve in the work of the church through this experience. About 200,000 students have completed at least one course each in interdenominational schools in twelve years. Twice as many have completed at least one course in denominational schools.

Lists of possible courses and suggestions for setting up such leadership training schools, either jointly, or by the individual church, may be obtained by writing to the headquarters of our Board, at 101 South Eighth Street, Richmond, Indiana.

JAMES R. FURBAY.

1515 S. Adams St., Marion, Ind.

FRED LIBBY MAKES SOME PARTHIAN SHOTS

"Join the Navy and make History—Don't read it." Thus reads one of the posters in the Naval Affairs Room in the House Office Building. It's a nice enlistment poster. A gay young gob has his hand on the shoulder of John Q. Citizen—the latter looking up with an eager expression in his eye. The walls of this office are hung with oil paintings of various warships, and historic occasions such as big victories, and surrenders of other navies to ours.

At the raised horseshoe table sit the members of the House Naval Affairs Committee, with Chairman Vinson, of Georgia, in the center. The Committee looks down upon the witness, testifying before them as to the merits and defects of the proposed naval appropriations bill. Opponents to the bill are being heard. Admiral Leahy has finally concluded his seven days of testimony with dozens of camera men, movies and stills, making the room click as they filmed the Committee and the spectators and the Admiral.

Quite a contrast, now, to the one or two photographers who casually stroll in and out of the room while the peace people are being heard. Dr. Charles A. Beard wins the respectful attention of the Committee and is called back on two other days for further questioning. Bruce Bliven, Editor of the *New Republic*, gets himself in for rather a bad half hour of heckling by members of the Committee who resent his strong indictment of the Administration's policy. It's interesting to hear some of the congressmen pick up two or three words, or just one sentence, which they dislike, and hammer away on them, entirely ripped out of their context. Bruce Bliven is pinned down: was he implying that the President was lying? What right had he to make such a statement? The witness suggests that the implications are distorted, "Answer yes or no," shouts the chairman. Purplish men grow more purplish; from the words used one sees Japan fishing boats armed to the hilt with Japanese fishermen-sailors-soldiers suddenly attacking all our western coast from Alaska to Panama.

Frederick J. Libby is now in the witness chair. His statement is excellent, his answers to the questioning direct and ringing. He does some cross examining himself, skillfully getting some more good points into the Record. There is a wave of laughter among the spectators as Chairman Vinson tries to make him admit that the Council is actively engaged in lobbying, and trying to defeat candidates to Congress, when Fred Libby cheerfully replies: "Well, you know what Jeannette Rankin is doing in your District, Mr. Vinson." The

chairman, red faced, laughs too, and says that that is exactly what he wants brought out. And there is another laugh later when Congressman Mott, from Oregon, solemnly asks Mr. Libby how the ordinary citizen can be expected to know as much as the Navy knows. "How can I, Mr. Libby, how can I possibly know what is the best naval defense for my great country?" Again the cheerful answer: "Some common sense should guide you." Which completely renders Mr. Mott incapable of any further speech, and with a hopeless gesture of his hands he indicates to the chairman that he is finished with his questions to the witness.

We wish many Friends could attend Committee hearings. Particularly do we wish they could crowd these hearings on Naval Affairs. They are an education in themselves. There should be widespread publicity as to what is behind this tremendous increase—what is our foreign policy? What are our undivulged commitments? We must keep this issue before the whole country. It's just as worthy of our attention as the Supreme Court issue. And so a determined little group of Congressmen come to the aid of the peace people; and peace people jam the Hearings room, and listen—and wonder.

M. E. J.

TO A SAMARITAN RETURNED FROM JERUSALEM

"Collective security" bothers the Quakers,
Who look askance at munitions makers
And feel that their products are loaded with evil
As full as the mind of the nasty boll-weevil.

But collective security's often confused
With armaments which are most grossly abused;
And further confusion crops out like a thistle
When W. C. W. spies a water-pistol.

A water-pistol is innocent fun
Compared with the well known Gatling gun,
Trench-mortar, howitzer, H. E. bomb,
Or even a muzzle-loading Long Tom.

So W. C. W. may sleep at his ease
In the home of the Woods; but in future please
Don't call a water-pistol hung on the wall,
A revolver—it's not the same thing at all.

R. R. W.

Moorestown, N. J.

That's what Dick says. Anyway, as a sign of "the shape of things to come," that pistol was too good to pass up."

W. C. W.

NEW AND TREMENDOUSLY SIGNIFICANT

Approximately one thousand Friends from fourteen Quarterly Meetings in Indiana Yearly Meeting drove at least 5,000 miles and spent a total of six days and evenings attending and participating in six regional conferences on Peace and Friends Service, February 10 to 17, 1938! That's both *new* and *tremendously significant*.

Was it the untiring and systematic cultivation of the pastors and meetings by the Yearly Meeting's chairman of the Peace and Service Committee, W. Perry Kissick, which brought, not straggling groups, but crowds? Was it the "pull" of an excellent faculty composed of E. Raymond Wilson and Alfred H. Cope of the A. F. S. C., Harold E. Fey, Executive Secretary of the Fellowship of Reconciliation and Editor of *Fellowship*, Gurney and Elizabeth Binford of Japan, Dr. C. Franklin Koch of St. Paul's Lutheran Church, Richmond, Ernest A. Wildman and H. Randolph Pyle of Earlham College? Or, was the heretofore unheard-of interest in peace conferences indicative of a widespread, moving "concern" in the minds of people generally in respect to the forebodings of ill in the "signs of the times?" We are persuaded that not one, but all three of the above reasons were directly responsible for the most fruitful series of conferences within our memory.

The following centers were hosts to the conferences, in some cases entertaining almost sumptuously, in all cases in a genial and friendly spirit: First Friends, Richmond; West Milton, Ohio; Knightstown, Indiana; St. Marys, Ohio; First Friends, Marion, Indiana; and Farmland, Indiana. The programs were kept sufficiently flexible to be adjusted to local conditions, and, in all cases, dealt, not so much with high sounding theories of peaceful relations, as with the hard facts and problems of current situations, examples of successful adventures in the "way of love," necessities for active participation in political and legislative fields, and revelations of current trends in politics and international relations, etc. Nothing was superimposed; a large share of the discussions sprung from the questions asked by those who were tremendously serious in the search for truth and light. Another factor giving evidence of fruitfulness was the eager purchase of peace books and pamphlets and the distribution of free tracts. Even more gratifying was the manifest interest in the Midwest Institute of International Relations to be held at North Central College, Naperville, Illinois, June 20 to 30, and the fact that several indicated a desire to attend.

The presence and message of the Bin-

fords gave a wholesome missionary flavor to the entire program, planting the subject of Peace where it properly belongs, on the foundation of spiritual fellowship in the kingdom of love. Each of the conferences had young people present who should now know far more clearly what they believe and why in relation to the particular problems of youth in the face of military demands. All in all, Indiana Yearly Meeting is far richer by having had these conferences. The sincere thanks of all of us are due and are hereby extended to the splendid faculty and to the American Friends Service Committee for its contribution of men and money, and to our own good leader, W. Perry Kissick, for conceiving and executing the plan.

MILO S. HINCKLE,
Executive Secretary, Indiana
Yearly Meeting.

IT IS JUDGE HAWORTH IF YOU PLEASE



Byron Haworth, widely known young Friend of North Carolina, has been appointed Judge of the Juvenile Court of High Point, in which city he has been practicing law since 1934, following his graduation from the Law School of Duke University. He was graduated from Guilford College in 1928. Byron has been active in young Friends work, having been a member of the Young Friends Board of the Five Years Meeting. He was a member of the North Carolina Yearly Meeting delegation to the Five Years Meeting held in 1935. News of this appointment will be received with pleasure by his many friends in American Quakerdom.

"War is not a method for adjusting international disputes any more than a fist fight is of adjusting a dispute among individuals."

GREAT DEMAND FOR WORLD CONFERENCE REPORT

There now remain for distribution only a few hundred copies of the Friends World Conference Report. There are many reasons why this 138-page, paper-bound report, which sells for fifty cents a copy, has been in such demand.

The report is the product of over five years of work, in which more than a thousand persons actively participated. It represents the deliberations of persons from twenty-four different countries, some of whom circled the globe in order to share in the Conference. Romance, sacrifice, spiritual yearning, deep desire, high aspirations, friendship and fellowship combine to make it a living report. The list of names and addresses of all delegates who attended the Conference, which is included in the report, is in itself a valuable and useful record. To correspond with Friends around the world is a great joy.

Study groups interested in the development of Quakerism in Palestine, Japan, Sweden, Madagascar and India will find the report full of information about these countries.

Individuals who are responsible for the ministry and spiritual leadership of meetings for worship will find stimulating material in the report on the Spiritual Message of the Society of Friends, which is helpfully interpreted.

Forums and discussion groups considering the questions of Peace, Economic Justice, Race Relations, and Education will appreciate the thought-provoking material presented on these vital questions.

A very thorough study of the Five Commission subjects can be made by using: (1) the Advanced Study Outline; (2) the Conference Commission Reports; (3) the Official Conference Report.

The Handbook of the Society of Friends will also be serviceable. These publications can all be secured from the Fellowship Council, 20 South Twelfth Street, Philadelphia, Pennsylvania.

IN ALL REVEALING

The clear sweet call of a bird,
Shadowy peace of a quiet wood;
The murmurs of a truant stream
Or a friend who has understood.

The mystic glory of studded skies,
Cooled breath of summer breeze;
The living creatures large and small,
And busily humming bees.

In all we see a greater Power
Than any we may own,
For God thro' all his wondrous
works

Himself and Christ hath shown.
ANNA WATSON.
Central City, Nebraska.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

A "CONVINCED" FRIEND SPEAKS ON MEETINGS FOR WORSHIP

Editor, THE AMERICAN FRIEND:

I have read with interest "Some Suggestions" by Howard Kershner in THE AMERICAN FRIEND of January 20, and also the reply to him by W. Bruce Hadley in the issue of February 3. It seems to me that the latter Friend has missed the point by quite a margin.

May I state my own experiences in Quakerism. My first contact with a Quaker meeting was made about ten years ago when my work took me to another New England city. On my first Sunday morning there—pausing a moment to read the notice on the board of the little meetinghouse—I was cordially invited to come in and worship, which I did and continued to do while in town. I enjoyed the service, liked very much the young pastor and was treated with most charming hospitality although an entire stranger to everyone. Afterwards, whenever my work took me to this city, I attended this meeting if possible.

Also, as my work took me to other cities of New England, I tried to find Quaker meetings because I had come to like the Quakers so much. It was in another city that I had my first experience with a pastorless meeting and, without any knowledge of the historical background in Quakerism of silence as a medium of individual contact with the Infinite, I had there a deep religious experience; but, as I had no opportunity of renewing it, this wore off and I was not materially changed.

About four years ago, however, I was a resident for six months in still another New England city and there found a small group—sometimes numbering only two or three—which met, on the basis of silence, for worship once a week. This group I gladly joined and again and again had the rich experience of having my soul stirred to its depths during our quiet meetings. As a result, my whole life was changed, and now to be right is my greatest concern.

When I returned to Boston, I became an attendant at the Cambridge Meeting and in a few months thereafter was accepted into membership.

I live fifteen miles from Cambridge and travel each Sunday morning by bus, street car and electric train to get to meeting, and am away from home over four hours in order to get this one hour of worship with my group. Needless to

say, I could much more easily reach any one of a hundred or more "churches," many of which have talented pastors and wonderful music, but I find in our meeting that which I need and I do not believe that I would travel thirty miles every Sunday to hear any preacher, however talented. This may be only my individual preference but it is based on my experience. I find that I cannot remember afterwards much of any sermon, but the soul uplift received sometimes during long periods of silence is unforgettable. It truly seems then I am in communion with God.

I am very sorry that such a large proportion of our Friends meetings do not give opportunity for these periods of blessed silence.

ONSLOW W. COMSTOCK.

North Weymouth, Massachusetts.

FOR A MORE FRIENDLY FUNERAL PROCEDURE

Editor, THE AMERICAN FRIEND:

Even one who is still living his first half century has noted that funeral customs are often local and tenaciously held to. In some localities I have known, an obituary is read at the very beginning of the service. There are communities in the East today where the members of the family remain to see their neighbors and friends fill in the grave. In other localities either of these practices would be wide departures from accepted procedure. Funeral directors have generally used their influence to introduce the canons of consideration for the feelings of the family, of avoiding arrangements which are especially trying to the bereaved. Our Quaker heritage should emancipate us from procedures which are not in the best taste of simplicity and avoidance of vain ceremony concerning the body.

With Friends who feel thus about this matter, I would share, through your columns, two very beautiful experiences I have recently had. A beloved minister in his late middle years was asked to "have charge" of two funerals which I attended. Where this is the form of funeral service desired by Friends' families, I have never seen the occasion interpreted more beautifully. In one instance two simple parables were read, written in beautiful, simple English and concerning such understandable human experiences as home and a journey and a new home. A few words in conversational manner directed to the family

of the man who had died, and a closing prayer—as simple as that; but a poem from beginning to end. In the second instance, it was a passage from one of Paul's epistles that was read—from a modern translation. And this time it was a passage from Rufus Jones, a passage from Emerson, a homely, intimate incident from the speaker's own boyhood family life, and again a quiet conversation with God about it all. I thought to look at my watch the second time, and found that we had been in that upper room together eighteen minutes.

Amid much protest that I believe a great many people feel at the bondage of custom, I feel that this brief glimpse of how one Friends minister has felt his way to an appropriate ministry at time of death would be welcome.

W. BRUCE HADLEY.

Richmond, Indiana.

TEACHING MINISTRY STRESSED

Editor, THE AMERICAN FRIEND:

On page 104, second paragraph, of the Report of the Friends World Conference, is a statement I think ought not to pass unchallenged: "Religion may be caught but not taught." The author of the statement is not given and I shall presume that his motive was good, but in fact the statement is a palpable error.

I do not value lightly the kindling and inspiring effect of a life that faithfully exemplifies the religion of Jesus Christ. I have been observant of too many conspicuous examples. We cannot on the other hand disregard the intelligent teaching of the religion of Jesus. The disciples said, Lord teach us how to pray, (Luke 11:1). In Matthew 28:19, Jesus said, go and teach all nations. In First Timothy 2:7, Paul says, I am ordained a teacher of the gentiles. In Acts 18:11, Paul continued in Corinth a year and six months teaching the word of God. In First Timothy 3:2, Paul gives as one of the requisites of a good bishop, that he be apt to teach.

One of the serious needs of the Friends Church is a teaching ministry. Too long we have cherished a ministry that warns, soothes, sympathizes, comforts, and keeps quiet. We need a ministry that interprets, expounds, instructs, and establishes on a firm foundation. Such a ministry will build congregations that will be fruitful in good works and will maintain the true faith. To depend upon people catching religion would be to lie down on our job. This is not an age of waiting, but an age of "go carry." Give us a ministry that is "apt to teach."

J. H. MOORE.

Harrowgate, Tennessee.

Volume Two Now Offered!

WILLIAM WADE HINSHAW'S ENCYCLOPEDIA OF AMERICAN QUAKER GENEALOGY

Contents of Second Volume

This Important Book of about 1,200 pages of closely tabulated data, lists in alphabetical and chronological order ALL: Marriages, Births, Deaths, Certificates of Removal, Disownments, Members Received and Released by Request, Many Places of Burial, Charter Members, a Historical Sketch of each Meeting, and much other information of interest to genealogy, found in all Minutes and Records known to be in existence of the Monthly Meetings herein-below named. Several hundred thousand individuals are listed. A Special Feature is the listing of some hundreds of original certificates brought to New Jersey and Pennsylvania by Early Quaker Immigrants from their home Meetings in Europe (mostly from England), showing from just what European localities these Immigrants came, and WHEN. This book lists the Quaker ancestors of several millions of present-day Americans, and covers the entire period from the dates of organi-

zation of the Meetings down to the present time—over 250 years, and includes the records of both Hicksite and Orthodox groups after 1827. This will be the most important genealogical compilation ever published in America, and should be in every public and private library.

Names of Monthly Meetings (in this book) and dates of organization:

- | | |
|----------------------------|---------------------------|
| 1—Salem, N. J. 1676 | 3—Philadelphia, Pa., 1682 |
| 2—Burlington, N. J., 1678 | 4—Falls, Pa. 1683 |

On account of the great cost of publishing this book the Edition will be limited as nearly as possible to the number of advance subscriptions received. To make it possible to publish succeeding Volumes of this Encyclopedia YOUR SUPPORT IS NEEDED.

Retail Price—\$20.00. Pre-Publication Price—\$15.00.

To receive pre-publication rate, subscribe immediately.

Enthusiastic Words of Approval

Last year appeared the initial volume of this epochal series of publications on American Quaker genealogy. It presented data obtained from the official records of the thirty-three oldest meetings in North Carolina, embodying the family background of perhaps the majority of Friends now living west of the Alleghenies. Hearty, indeed, was the reception accorded this first volume. As indicative of this reception, and of the enthusiastic endorsement of the mammoth project as a whole, excerpts are given on the following pages from expressions received. These expressions are eloquent of the worth of this second, and of succeeding volumes.

Verdict of Historians

Genealogy, an auxiliary of historical science, has been defined as the systematic account of the origin, descent, and relations of families. Genealogical knowledge becomes of great importance both as to individual interests, and as an aid in interpreting historical development. Such knowledge becomes important in a personal or legal view when family claims are to be established, and in a general way in tracing fundamental causes which have entered into migrations and the expansion of a nation. How important then it is to keep the most exact records possible of all families, so that if for no other purpose, they can be used to authenticate any point either genealogical, social, or legal!

The best example of an unselfish project of the kind, and at the same time of the greatest magnitude for a single project provided by one person, is the mammoth one undertaken by William Wade Hinshaw.

Having been closely identified with material and work of this kind for thirty years, I have no hesitancy in saying that this is the greatest piece of genealogical work which has been undertaken by one individual without any thought of financial returns.

A copy of this book should be in every genealogical, historical, and State library in the country and should also be in every local library giving attention to genealogical work.

Having myself used some of the records on which this volume is based, I simply marvel at what has been accomplished and condensed into this gold mine of genealogical and historical information.

DR. HARLOW LINDLEY, Sec'y Ohio State
Archaeological and Historical Society.

The precision which marks the title of this monumental work is characteristic of its contents. So widespread are Quakerism's connections in the United States that our author, on the basis of his studies, gives it as his deliberate opinion that "fully fifty percent of all American families now living, whose ancestors have lived in America since early days, have some ancestral Quaker connections." Fortunately for all of these families with any interest in genealogy, their Quaker ancestry can at least be traced through the records which the Friends have so faithfully kept throughout their history, and which are unequalled by any other society, religious or secular. Our Quaker forefathers have participated largely in the Volkerwanderung which has characterized their fellow countrymen; hence one's ancestry or collateral relatives may be sought and found in many States of the Union—even from this volume which starts only with the records from four Southern States. The list of fifty abbreviations used in this volume gives a comprehensive view of its contents. Births, marriages, deaths, interments; husband, wife, children; certificates of membership, removal, marriage, release, disownment, and re-instatement; Meeting offices held, discipline incurred; all these and many other data constitute a mine of information concerning American Quaker worthies of eight or ten generations.

It is obvious, therefore, that the volume richly serves, not only the genealogist, but all those students of the past who are interested in tracing social conditions and in promoting social reforms of many kinds.

DR. WILLIAM I. HULL, Howard M. Jenkins Research
Professor of Quaker History, Swarthmore College,
in *Friends Intelligencer*.

Libraries will find it indispensable. Many individuals will want a copy of their own; and Quaker groups such as Monthly or Quarterly Meetings should secure a copy to preserve with their records. A great work of this kind deserves the widest possible support. Such support will make possible the completion of the Encyclopedia as a monument to Quakerism in America.

DR. THOMAS E. DRAKE, Curator—Quaker Historical
Collection, Haverford College, in *The Friend*, Philadelphia.

The ponderous volume reaches me here at home. We should all be proud of the great book. It is the foremost production of Quakerdom in all its long history.

ALBERT COOK MYERS, Eminent Quaker
Historian of Pennsylvania.

From Editors and Press

This is truly a monumental work, a veritable *magnum opus*, looking toward a vast Encyclopedia of Quaker Genealogy. While of primary interest to Friends, the value and significance of this work is widely inclusive. In the first place, small as our group is, there would sometimes seem to be relatively few people in this country whose lineage does not link up here and there with Quaker ancestry. In the broader aspect, however, the value which inheres in such a compilation far transcends the personal element. . . . It is clear that William Wade Hinshaw is making a very significant contribution, not only to the field of Quaker genealogy, but to the broad field of American history as well. . . . It is a satisfaction to THE AMERICAN FRIEND, Official Publication of the Five Years Meeting of Friends in America, which has heartily endorsed this work, to be the means of presenting it to the public, and to bespeak for William Wade Hinshaw the cooperation and response he so richly deserves.

WALTER C. WOODWARD, Editor, THE AMERICAN FRIEND.

The appearance of this first volume of the series, is an event of major importance to those interested in lines of descent from such early members of the Society of Friends as settled in North Carolina and adjoining States, before migrating to the then new West. It should have an appeal to all those working in American genealogy, because of its admirable presentation, in orderly and reliable form, of a large and hitherto all but inaccessible body of vital records of the Colonial period.

The index is one of those which it is a pleasure to use, being compact and yet complete. It covers twenty pages, and because of the alphabetical presentation of families in the records, needs to list only surnames. An inspired innovation is the clear differentiation, by use of parentheses, between those references which are to family groups and those which are identical entries carrying the name sought. The reader may thus turn at once to all entries devoted to that family, or may turn with equal ease to all other families in which a wife's maiden name is the one under investigation.

American genealogy owes a debt of gratitude to Mr. Hinshaw for his unselfish preparation and publication of this work. The appearance of projected volumes dealing with meetings in Pennsylvania, New York, and New England will be eagerly awaited. It is sincerely hoped that no obstacles will arise to prevent their compilation.

RICHARD J. FOWLE, in *Boston Transcript*.

The whole American people owe a great debt to the Society of Friends and to Mr. Hinshaw for making available this vast treasure-house of genealogical information. It is to be hoped that the work will be carried out until all the Quaker records have been copied and preserved in this attractive format. . . . It is now possible to take up this book in a New York Library and find all the information. One would formerly have had to travel to Guilford College Library in North Carolina and spend long hours in searching through the original records. The work has been painstakingly done. Quakers' genealogy is enriched by the publication of this large and useful volume. It will find a valued place in all genealogical libraries. We heartily recommend it.

CHARLES A. DITMAS, Editor The New York
Genealogical and Biographical Record.

The appearance of this first volume of Quaker Records is an event of major importance. It is the beginning of a series which will embrace the large and hitherto all but inaccessible Quaker vital records of the Colonial period in this country. The records of the Society of Friends are models of accuracy and beautiful chirography, and to have these assembled in

proper form of printing has been the mammoth job of Mr. Hinshaw of Washington, D. C. Genealogists owe a debt of gratitude to the author. With the records of each Monthly Meeting is printed a brief history of the organization. The index is compact and complete. The publishers have made an innovation in the production of technical books in small edition which are made to pay for themselves through the combination of the inexpensive printing process of photo-lithograph, and the result is satisfactory. Future volumes will contain records of Pennsylvania, New York and New England. Strongly recommended to all genealogical libraries and to all communities where there have been Quaker settlements.

—From the *Essex Institute Quarterly*, Salem, Mass.

Encyclopedia of American Quaker Genealogy: this is another of the magnificent genealogical volumes which come from the United States in such profusion. . . . An immense amount of work has gone to the compilation of this volume.

From *The Genealogists' Magazine*, London, England,
by the Editor.

A very extensive and important work. Our membership is urged to actively cooperate in it.

DR. GAUIS M. BRUMBAUGH, Editor, *The National Genealogical Society Quarterly*, Washington, D. C.

Librarians Wax Eloquent

Dear Mr. Hinshaw: We know that you have that supreme satisfaction—the certainty of “work well done”; but as we are coming more and more to realize the value, the comprehensiveness, the careful and very great work you have done, all based on your own understanding of the treasure you have opened up in just this first volume of “The Dictionary of American Quaker Genealogy,” we must express to you something of our appreciation and of our very real joy in having it. . . . Just the things we want to know of those who gave to America the splendid Quaker heritage. We waited eagerly for this first book. With even greater eagerness we wait for the volumes yet to come.

Signed by CLARA M. ROWELL, Librarian, Los Angeles, (Calif.) Public Library, and six associates.

My deep appreciation of your recent publication. It fills a great need since the field of early Quaker Genealogy has been so inadequately covered by any material hitherto available. I want to commend especially the thoroughness and the quality of the work done and I shall think of it as one of the standard reference books relating to information concerning the Quakers.

HOWARD D. FRENCH, Librarian, New England Historic Genealogical Society, Boston.

The contents are so valuable, and the make-up of the volume so superb in character that I sincerely hope that doubtful Thomases will hasten to submit their orders to you.

CHARLES E. RUSH, Associate Librarian,
Yale University.

Our copy of the first volume of thy tremendous work is most popular. Each day brings a call for it. The work thee is doing is giving us a big boost, and our good wishes go out to thee for all success with the future volumes.

E. VIRGINIA WALKER, Assistant Librarian, Friends Historical Library of Swarthmore College.

Having received the first volume of the Encyclopedia of American Quaker Genealogy, I take pleasure in expressing to you my high appreciation of the work and vast amount of

research necessary for its compilation. Not only is the material comprehensive and well arranged, but the book is so well bound that it will withstand hard use. I can assure you that we will subscribe for the next volume and will do our best to keep up with the series.

EMILY K. PRESTON, Librarian, Historical Society of Montgomery County, Norristown, Pa.

Custodians Are Delighted

I am delighted with the first volume of thy encyclopedia. It is in every way worthy of the good cause so vigorously prosecuted by thee. Apart from the convenience of it, it will be of a very great service in preserving the priceless records.

J. HENRY BARTLETT, Custodian of Records of Philadelphia Yearly Meeting of Friends, Arch St.

Thy volume I is in itself a monumental work, and too much praise cannot be given for the care with which every item is set forth, in due order, clearly and definitely, as a Quaker record should be. It is the more especially valuable in that our printed sources for genealogical research in the South are far from numerous. This fills a large gap. Every historical and genealogical library needs this book, and as many more as thy energy and means can produce.

JOHN COX, JR., Genealogist, Custodian of Records for the New York Yearly Meeting of Friends, New York City.

Patriotic Societies Speak

In the Encyclopedia of Quaker Genealogy you have undertaken a monumental work and one that merits the appreciation and support of every family possessing even one line of Quaker ancestry. It is the most outstanding contribution to American Genealogy in our time, and will serve as an example for all who are interested in the preservation of vital records. It puts into permanent and readily accessible form family history that was scattered over many and widely separated States, some of it in danger of obliteration and loss. You have, in this great task, pleased the genealogists of this country, made a lasting obligation, and assured the descendants of the Quaker settlers of our land an opportunity to trace the migrations, pioneering struggles and sturdy virtues of their forefathers.

H. PRESCOTT BEACH, President S. A. R., New Jersey.

I have done research work in numerous places—in New York City, Washington, D. C., Virginia, and North Carolina—but the Encyclopedia of Quaker Genealogy (Volume One) is by far the most valuable one-volume book of records that I have found anywhere. The records are concise, easily traced and most authentic.

MRS. JOHN SCOTT WELBORN, N. C., State Regent, Daughters of the American Colonists, and Chairman State D. A. R. Genealogical Records.

Genealogists in Chorus

It is the most stupendous and comprehensive work of its kind I have ever seen. I am familiar with most of the family records treated therein, and so far as I could determine, there are no errors in data. I thank you for the work you and your assistants have done.

MRS. PETER McEWAN, Genealogist, Williamsport, Ind.

My expectations are more than fulfilled. It is indeed a monumental piece of work. It is difficult to express in words the value of your work to the genealogical world. The meticulous accuracy of these records makes this volume invaluable to the searcher of Quaker genealogy.

JESSIE C. HARPER, Genealogist, Ashland, Kans.

I knew it would be well done, but it excels any expectation I had. The binding is so well done and durable and the paper is of such good quality, while the type is so clear, yet not glaring, that altogether it is far superior to the regular books one buys.

MRS. J. E. McMULLAN, Genealogist, Huntington, Ind.

Volume I of the wonderful Encyclopedia has reached me, and I find it even more of a gold mine than I had remembered from a quick look last year in Boston. I have sent my check to the Book and Supply House for Volume II, and shall want all the rest, of course. Every genealogist will rise up and bless you for your contribution to the Science.

HELEN LOVE SCRANTON, Genealogist, New Haven, Conn.

Your wonderful publication received and words cannot express my appreciation of the work done.

MARY TURPIN LAYTON, Genealogist, Washington, D. C.

I actually carried that book into each room all day until I had time really to read it. I went to bed at 3 a. m. It is the finest monument you can ever leave.

EDNA HARVEY JOSEPH, Genealogist, Jasper, Ind.

Yes, I expect to own a copy of your book and all other books you may publish in that field. I am amazed and delighted.

LUELLA JONES, Genealogist, Fairfield, Iowa.

Many Men of One Mind

I have thoroughly read Volume I, and I wish to compliment you on the magnificent production. It suggests and exhales extensive research and tireless and painstaking effort. You have achieved something which should certainly make you very proud. A copy of it should be in every library.

DR. ALBERT J. MARIS, Kansas City, Mo.

To possess a copy of your monumental work is a genuine delight. From many persons and gatherings in many places, I have heard only appreciative praise for this which you have set out to do and have achieved with such excellence.

RICHARD R. NEWBY, Supt. Iowa Yearly Meeting.

I am more and more amazed at its vastness, its universality, and at the indefatigable, almost limitless research which its compilation involved! This is a vast service to humanity. Every library should have a copy—in more countries than America.

DR. CLEMENT BURBANK SHAW, New York.

The success accorded to your first volume is a worthy tribute to the courage you have shown in undertaking so monumental a task.

HARRY A. DEEMER, Philadelphia, Pa.

It seems to me this Genealogy, prepared according to the directions of Washington experts, may possibly become the model for all others which attempt to give data for a given locality or any kind of group other than a single straight bloodline. The records appear so handy and so much more complete than any other published of an American community,

as far as I know, that they may serve as a source for studies by vital statisticians and others.

CAROLINE HADLEY ROBINSON, Swarthmore, Pa.

It is truly a remarkable piece of work, and the gratitude of millions of unborn Americans is certain to be yours, for organizing and executing this stupendous compilation of hitherto unpublished material.

DR. LOREND V. JOHNSON, Compiler of
Johnson Family History, Boston, Mass.

I want to commend you most sincerely on the project which you have undertaken in making available the early Quaker records in this country. I want to agree herewith to buy a copy of any volume which you publish containing the records of the Pennsylvania Quaker meetings.

DR. GILBERT E. DOAN, Associate Professor of
Metallurgical Engineering, Lehigh University.

Only the genealogist who has spent years in a search through various meetings in many of the States in this country can appreciate the labor herein involved. All over the country a great staff of research workers and copyists has been employed in preparing this enormous quantity of material. The profits of each volume, as it is published, will go toward the expenses of the next, and if succeeding volumes in the series are as thorough as in this first to appear, we may look for a nearly complete report of the personality of the Society of Friends in America.

The late AMELIA MOTT GUMMERE, Author
and Publicist, Haverford, Pa.

My heartiest congratulations to you on this splendid piece of work, and my best wishes for its success. It is surely an invaluable book and one that every library with any interest in genealogy should have on its shelves.

DOROTHEA CLAPP, Genealogical Editor, *Boston Transcript*.

I wish to express my appreciation for the extraordinary work and labor which you have undertaken so successfully in copying and making possible the publication of these Quaker Records.

HOWARD C. ROBERTS, Chairman, Library Committee
of the Historical Society of Montgomery County, Pa.

I want to commend you on the fine work you are doing in publishing the records of the Quakers.

MRS. WALTER HYDE, Minneapolis, Minn.

WHAT DO YOU SAY? SAY IT HERE!

Advance Subscription Blank

Date _____

To Friends Book and Supply House, Distributors,
Richmond, Indiana.

Dear Friends: Please send me Postpaid _____ cop-
of Volume II of William Wade Hinshaw's Encyclopedia of
American Quaker Genealogy at the advertised pre-publi-
cation price of \$15.00 per copy. Money conveyance is en-
closed to pay for this order in full.

Signed _____

Address _____

WHAT SIGNIFICANCE IN JESUS' FAVORITES!

BY EDGAR H. STRANAHAN

IV

(Luke 19: 10; John 17: 1; John 1: 51; Luke 23:34.)

Jesus, let us remember, was not alone divine, he was also human. He had a mother, a home, brothers, sisters. He had a job. He grew weary and had to eat and rest. In a thousand and one ways he showed he had taken on the form of a man.

On his human side, his personality found harmony with certain types of individuals, ideas, situations. He was more at home in certain conditions than in others.

His more than human nature manifested itself in that he was never partial, exclusive, snobbish. He had intimate friends, it is true, but he also was the friend of all mankind.

But to return, he did touch some who drew him more than others. There were some whose life channels were always open toward him. They had no draw-bridges for counter traffic. These were his favorites. Let us see who was his favorite friend.

Say not it was the Magdalene, or Mary, or Martha, or Lazarus. Neither was it the beloved John, nor the leader, Peter, who needed so much love to constrain him. Jesus' favorite friend was none of these. His favorite friend was the sinner. Read Luke 19: 10: "The Son of Man is come to seek and save the lost."

Like a shepherd he turned his back on the safety and comfort of the sheep-fold and ninety-nine safe sheep to master darkness and distance to find one lost sheep. Like a woman, he would turn a house inside out to find a lost coin. Like a father he would strain his eyes watching and then run with unseemly haste to clasp a returning profligate. Every sinner pulled at the depths of his unfathomable love. He loved sinners. Sinners came to him, they knew him as their friend. It is well to ask ourselves just how we are helping Jesus get to his favorite friends. Having seen that Jesus' favorite friend was a sinner, for the sinner needed him most, what shall we say was Jesus' favorite name for God?

Is it not strange that he who had no physical father; that he whose foster father died when he was relatively young, should have chosen Father as his favorite name for God? And, in a world where fathers have so persistently delegated to the mother the religious responsibilities, is it not strange how this term Father is still also our favorite name for God?

Jesus took this term and converted it. He gave to it a glorified meaning. He made it live and in spite of all the difficulties forgetful, thoughtless, careless, beastly fathers have created, it still is

crowned with glory and majesty. "Our Father," Jesus prayed, and today the entire Christian world prays, "Our Father."

Then what was Jesus' favorite name for himself? Perhaps it was because Jesus loved mankind so much, that he so frequently called himself the Son of Man. Perhaps he did not want even his name to bar him from man who needed him so much.

Jesus emptied himself of a name when he left heaven's courts. He humbled himself even in his name. He repeatedly called himself the Son of Man. As Son of Man, he was tempted in all points, but as Son of Man he did not live on the lowest level of man.

The term takes us into the field of the universal. He does not say he is the son of a man, but of man. In some mysterious, but none-the-less real way, he includes the total of all men. In him there is neither male or female, no north or south, no east or west. Jesus by his choice of name is inclusive. No man has a need so distinctive, no yearning so unique, no quality so appalling, no characteristic so good or bad, but that Jesus, the Son of Man, has a message for him. Jesus was all that any man should be without the weakness of any over-emphasized virtue. His was a perfectly balanced life. He is all and in all. A name above every name, before whom all knees may well bow.

And finally, what was Jesus' favorite attitude toward man? What a calamity if Jesus' favorite attitude were criticism! Or if it were jealousy! What a calamity if Jesus' favorite attitude were hatred! Or if it were justice! What a terrible, unthinkable catastrophe it would be if into his love Jesus had not put "mercy" that resulted in "forgiveness"! Yes, Jesus' favorite attitude was forgiveness. Think it through. See how far it reaches. Discover its full meaning.

Jesus "knew what was in man." But it was not in spite of this that he forgave, it was *because* of this. Jesus came—listen, he came—not to condemn but to forgive.

With Jesus, "forgive" included complete forgetfulness, complete removal—as far as the east is from the west. With Jesus, "forgive" meant healing, restoration, a new creation.

Glorious fact, this was and is Jesus' favorite attitude toward me, toward you.

EVENING

The day is drawing to its close—
The shadows lengthen; darker grows
The distant purple-vestured sky.
Some stars appear; and passing by
On silken wings, an unseen breeze
Makes melody among the trees;
And as the sun sinks out of sight
I hear two robins say "Goodnight."

ALBERT W. MACY.

Pasadena, California.

O SON OF MAN, OUR HOPE IN ALL THE AGES

BY CHARLES C. HAWORTH

This is the title most used by the Master. It must have an unusual meaning else why would he have chosen it? Meditating upon it, these thoughts have come to my mind. The term man cannot here be used in an individual, but only in a generic sense.

Our Lord must have desired to impress upon our minds by the frequent use of this title, in such a way that we might never forget it, that he is one of us; that he identifies himself with humanity; that he is bone of our bones and flesh of our flesh. As every man he experienced the joys and sorrows and disappointments of life. He considered the lilies of the field. He took a little child and set him in the midst, and he took children up in his arms and blessed them. He knew the joys of friendship for he loved Martha and her sister and Lazarus. He was moved with compassion and forgave the sinning.

He was the most manly and courageous of men. He set his face to go up to Jerusalem. He quailed not before the cross. He felt physical fatigue so that he slept in the storm-swept boat. He felt the keenness of hunger so that he was tempted to make bread of these stones. He felt human grief so that he wept at the tomb of Lazarus. He felt the pangs of disappointment of the keenest kind as he cried out: O! slow of heart to believe; hast thou been so long time with me and yet hast not known me? What, could ye not watch with me one hour? His heart broke with loneliness as he was despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. He trod the winepress alone; and of the people there was none with him. He looked and there was none to help; and he wondered that there was none to uphold. In his loneliness he might have said with David: No man careth for my soul, and he did cry out in his anguish of soul: My God! My God! Why hast Thou forsaken me? Yes, his pure soul felt the poignancy of disappointment and loneliness as none other has ever felt it!

The son is the heir. The heir inherits not only the wealth of the father, but also the debts, as well as the results of his sins. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Verily he is the Son of man. He hath borne our sins in his own body on the tree.

(Continued on page 106)



BOOK REVIEWS

Readers are urged to order all books through the
Friends Book and Supply House, Richmond, Indiana



THE MISSION AND MESSAGE OF JESUS

BY H. D. A. MAJOR, T. W. MANSON
AND C. J. WRIGHT

E. P. Dutton & Co., \$5.00.

This volume of 966 pages is an "Exposition of the Gospels," "untechnical" in form and written in the "light of modern research."

The authors have attempted to sift the "vast mass of information about the Gospels accumulated in modern times" by "modern students" to the end that they may assist the study of those who are "on the one hand entirely open-minded to the results of what is called literary and historical criticism, and on the other hand sensitive and reverent in the spheres of moral and spiritual truth"; and "who reverence our Lord as the supreme authority in things moral and spiritual."

By presenting the Gospels as the "treasury of those moral and spiritual principles upon which personal, social, national and international life can be securely based," they hope to "revive an interest in the study (of the Gospels) and develop a growing devotion to that supreme and life-giving Personality who brought the Gospels into existence."

It has been their purpose to present only those "results about which there seems to be a general agreement." . . . "The authors conceive it to be their business to make a selection of what they consider is best worth knowing about the Gospels and to present as lucidly as they can what they hold to be the truest and most significant elements in the teachings of Jesus.

The volume contains somewhat extended introductions to each of the Gospels, to the "Sayings of Jesus" and "The Document Q," with references to other sources.

Book One (there are three books) contains the text of (Revised English Version) and the commentary on the incidents in the life of Jesus as found in the Synoptic Gospels. They begin with Mark, as the oldest Gospel, Matthew and Luke follow in order. In Matthew and Luke only those incidents are treated which have not been previously discussed.

As an illustration of methods used—in the case of the Baptism of Jesus they cite the various interpretations of such questions as, historicity, reason and purpose for his baptism, his baptismal experiences and the form in which the Holy Spirit came to him.

In book Two, the authors comment upon the "Sayings of Jesus." In the parable of the "Mote and the Beam," to illustrate methods, they explain meaning of terms, evident purpose of Jesus, and significance for the present generation.

In book Three, they present their conclusions as to the gospel of John. The fifty page introduction is followed by text and commentary. The authors prefer to believe that another than "John the Beloved Disciple" wrote the book; but they do believe that the author was an eyewitness of many of Jesus' experiences, for instance the trial before Pilate. There is much in the commentary to provoke thought, even antagonistic thought, such as the allegorical method of interpreting such incidents as the "Turning of Water into Wine."

The readers for whom the volume was written will find it a very helpful and valuable commentary. They may not of course agree with all the conclusions presented. "Such conclusions as the authors have come to have been arrived at independently, and therefore they will not be found to be in complete agreement on every point." Those holding "traditional" views will find it profitable to learn something of the views of devout modern scholars such as these three authors who are, in the universities of Manchester and Oxford, preparing students for the ministry and who themselves represent three Christian Faiths.

MURRAY S. KENWORTHY.

Carthage, Indiana.



THOUGHTS OF GOD—FOR BOYS AND GIRLS

A CHILDRENS FELLOWSHIP OF PRAYER

This little book is the second of its kind to be published by the Connecticut Council of Churches and Religious Education and it is being recommended and distributed by eight different church boards and organizations of which the Friends Publication Board is one. It is a book of worship for boys and girls. They may like to read it for themselves or it can be shared in a family worship group. Much of it will be found to be helpful to teachers or leaders of children's worship periods in Bible schools.

A sentence from the Preface gives a very good idea of its contents; "In it are quotations from the Bible, prayers,

poems, stories, songs and pictures which will help you discover more about God."

While this material was prepared for use in the weeks preceding Easter, it will be useful in any season of the year. Such a short description does not give an adequate idea of the attractiveness of the book nor of the quality of the material that has been gathered together to fill its forty-seven pages.

For sale by the Friends Book and Supply House for ten cents.



CHILDREN OF LIGHT

EDITED BY HOWARD H. BRINTON
(In Honor of Rufus M. Jones)

MacMillan Company, \$3.50

Thanks to the notice in THE AMERICAN FRIEND of February 17, page 81, it is not necessary in this review to give the titles of the fifteen chapters, nor the names of a like number of most capable Friends who wrote them.

Howard Brinton is to be congratulated for his labor in carrying through the editorship. In giving the background upon which the book appears, he says: "The essays in this book have been written by students of Quaker History in honor of Rufus M. Jones. They are presented on his seventy-fifth birthday as an affectionate tribute of gratitude and admiration to one who has contributed more widely than any person now living to knowledge and understanding of the history of the Society of Friends."

The essays, needless to say, have been written with a painstaking care befitting the objective. Each one shows there has been much research into sources heretofore unexplored. Perhaps the outstanding feature of this volume is that information of great historical value is here for the first time available to the general reader. This book is in no sense a duplicate of any other treatment in any history of Friends. Even though led into paths of history which are quite unfamiliar, the reader forgets the sense of strangeness as he is thrilled by the findings along the way. There is a real fascination in discovering that Edward Byllynge may possibly hold the secret for the naming of Penn's city, Philadelphia. The place of the Hebrew and Latin languages has not loomed large in other accounts of Quaker history.

Joseph Hewes and Timothy Nicholson, though each wrought a noteworthy work in his day, are now accorded a recognition that is fitting.

More familiar Quaker leaders are not missing from these pages. William Penn, John Woolman, George Fox are, of course, appreciatively accorded their rightful places. But here again these characters are made to live in a new light by the unique approach made by the essayist.

The order of succession in the chapters reveals not alone an approximate following of history in its making, but also shows a certain grouping of subjects. There are five essays on the founders of New Jersey and Pennsylvania; three on early Friends and Europe; two on the Revolutionary times in America; four on later Friends; and a final treatment which binds the whole into a splendid unity.

Even the Index bears investigation. A very large number of persons are there enrolled. Just a few are found to be extensively dealt with in the book, but there are many considered who are not usually listed in Quaker books.

One adverse criticism might be noted. There is not an adequate biographical account of the contributors. Readers would like not only to pay tribute to Rufus M. Jones, they will not only enjoy delving into Quaker History, but truly we would like to know more intimately these who have made all this possible. May there be a second edition and then may we be introduced to each writer.

EDGAR H. STRANAHAN.

Wichita, Kansas.

THE CASE FOR DEMOCRACY

BY ORDWAY TEAD

(With a Reading List on Democracy by Benson Y. Landis)

Association Press, New York, \$1.25.

Answering a question in the minds and on the lips of everyone, "Is Democracy outworn for America?" appears this frank, revealing volume in which the pulse of democracy as it exists today is measured scientifically.

The book examines the nature of our Democracy in an effort to determine what it is and whether we really want it. Collective bargaining is considered in its relationship to business, big and small, and industry is considered in its relationship to individual liberty. Not neglecting fallacies and pitfalls of our present system, the author presents plans for an evolutionary change, leading to real constitutional self-government with provision for higher standards of living for all.

This is a book which everyone interested in the future of our American democracy will want to read, showing as it does that the ideals of democracy on which this country was founded may be reconciled with the demands of business life without revolution.

The author, Ordway Tead, is editor of economic books for Harper and Brothers, and past president of the Society for the Advancement of Management. Recently he was appointed a member of the Board of Higher Education of the City of New York.

FRIENDLY HANDS ACROSS NATIONAL BOUNDARIES

The Northwest International Association, which is a union of Quarterly Meetings of western Canada and Washington, met in Seattle on February 4 to 6 at time of the regular session of Puget Sound Quarterly Meeting.

Since this Association was effected in 1936, it has been found to be a feature of much value in creating added strength and enthusiasm toward friendly fellowship. It is bringing Friends of Vancouver and Victoria into a closer feeling of understanding with Friends of Everett and Seattle, and each meeting is learning that the other meetings have much of value that can be contributed to the other. The offices of clerkship are fairly divided, with Harvey Hoylind of Vancouver, British Columbia, and Gertrude Shinn of Seattle, Washington, at the desk.

One pleasing feature of the meeting was contributed when Beatrice Shipley, who is acting as Secretary at our "Friends Center" headquarters, invited all to visit this newly formed project for a cup of tea. Here was found her office, library and a friendly place for small meetings and social gatherings.

Beatrice Shipley is very busy making contacts and promoting and spreading the spiritual message among Friends and others who are interested. Two study groups meet regularly with good attendance and it is felt that this may be the channel for constructive thinking toward preparation for future work in our Friends meetings.

Philadelphia Friends have made a very nice contribution of selected and interesting books as a beginning toward a Library for the Seattle "Friends Center." This is causing others to do likewise, much to the appreciation of all concerned.

CHARLES S. VINCENT SAYS THANKS AND GOODBYE

My Dear Friends in America:

Upon the eve of my departure from the United States to Jamaica, B. W. I., where I hope to take up my work again, I desire through this medium to say goodbye to my many friends, old and new, in the various meetings which I have attended, and to thank them sincerely for all that they have done individually and collectively to make my visit pleasant and helpful. I am thinking especially of those who opened not only their homes but also their loving hearts to the stranger from across the sea and made him feel that he was not really a stranger but a friend and brother.

I look forward with joy when I think of the loved ones awaiting me in Jamaica but my heart has a tinge of sadness when I think of the dear ones here whom I may never see again. The Christain fellowship which we have had during my short sojourn here has been

a great blessing to me and will inspire me to take up my work with renewed zeal and devotion. I shall pray for you as I know you will pray for me because we know that "prayer changes things"—even the hard, cold hearts of men and women amongst whom I work. And now, goodbye again, and God bless you!

CHARLES S. VINCENT.

FROM THE NEWS ROOM AT PENDLE HILL

Among the recent visitors to Pendle Hill have been Elizabeth Gray Vining, author of "Jane Hope," "Young Walter Scott," and other books for young people; Dr. Howard Collier, Swarthmore lecturer, of Redwich, England; Walter C. Woodward, Editor of THE AMERICAN FRIEND; Winnifred C. Wencke of the Health Center in Logan, West Virginia. Gilbert Bowles lectured on the topic, "The Far East Calls," and Dr. Friederich Spiegelberg of Dresden gave several lectures on aspects of Eastern religions.

New students at Pendle Hill this term are: Elizabeth Bacon of Haddonsfield, who is preparing for work in West Virginia; Martha Doan of Westfield, Indiana, who is doing some work in connection with early Monthly Meeting libraries; Clarissa Brown of Moorestown; and Wolfgang Robinow, recently arrived from Germany.

Following the series of four lectures given by Rufus M. Jones just before sailing for South Africa, Pendle Hill has been offering two other new courses: one consisting of five lectures on various aspects of the Consumers Cooperative Movement, given on Wednesday evenings by speakers active in this movement, and the other of four talks by Albert L. Baily, Jr., of Westtown, given Thursday evenings, on the Records of the Life of Jesus. These two courses, freely open to all, conclude on March 9 and 10 respectively.

Alexander H. Hay, young Canadian Friend doing graduate work this year at Pendle Hill and Haverford, is writing a paper on the pastoral system in the Society of Friends. He would welcome the help of any Friends who can give him some account of how the pastoral system came into being in individual meetings. Address him at Pendle Hill, Wallingford, Pennsylvania.

WHO WANTS OLD PAPERS AND MAGAZINES?

We have at the Central Offices, and we know of others who have for disposal, back numbers and files of such periodicals as *The Christian Century*, *Missionary Review of the World*, and sundry religious papers. Perhaps readers will know of some station or organization or group that would appreciate having such. If so, please inform Friends Central Offices, Richmond, Indiana.

QUAKERDOM • AT • LARGE

It will be of interest to many friends whom he made on his trip to this country last year, to learn the Frederick J. Gillman, our English Friend and hymnologist, has been made co-chairman, with Canon G. W. Briggs, of the Hymn Society of England.

* * * *

Harriet W. Purdy of Minneapolis, director of the Education Honor Roll of the Woman's Missionary Union, is visiting at Hartford, Connecticut, where she may be addressed until further notice at 96 Sherman Street, in care of Alexander C. Purdy.

* * * *

Helen Thomas, daughter of Mr. and Mrs. Wilbur K. Thomas of Lansdowne, Pennsylvania, is returning home soon after having spent two years as a teacher in the Friends Girls' School in Tokyo, Japan. The school is maintained under the auspices of Philadelphia Yearly Meeting, Arch Street.

* * * *

A recent visitor at the Central Offices was Jay Whitson, an Ackworth, Iowa, Friend, who is connected with the Federal Department of Agriculture. It is always a pleasure to have Friends call and get acquainted when passing this way.

* * * *

On four successive Sunday afternoons, beginning February 27, faculty members of Guilford College are offering a series of lectures on various aspects of Quakerism. President Clyde A. Milner began the series with an address on "The Rise of Quakerism." Other subjects and speakers are as follows: "Quietism in Seventeenth Century France," by Dr. Russell Pope; "Mysticism in English Poetry," by Dorothy Lloyd Gilbert; "Psychology of Mysticism," by Ernestine C. Milner.

* * * *

Jehiel Bond, an honored minister of Indiana Yearly Meeting, recently celebrated his ninety-sixth birthday anniversary. His wife, Anna Bond, is ninety-four, and April 26 will mark their seventy-third wedding anniversary. Though now residing for the greater part of the year in Richmond, in the family of their son, Dr. S. Edgar Bond, they still maintain their home at Webster, a hamlet a few miles north of Richmond.

* * * *

This further word came from Emily Parker, "happy on the way" to Spain. Writing from "somewhere in France" on February 11, she says she had been two weeks in gay Páree, instead of two days as she had planned, explaining that the delay was due to buying a

truck for use in Spain. She concludes: "Now I am on the way down with all the other canned goods. My chauffeur is a French Communist furnished by the Spanish Embassy. We hope to be at the frontier tomorrow, and at Barcelona Sunday, if all goes well."

* * * *

Through A. Edward Kelsey, faithful watchman on the walls of Zion, we have an Associated Press dispatch from New York telling how Rear Admiral Woodward "warns U. S. clergymen not to oppose Naval plans." Addressing an army chaplain's association, the Admiral admirably admonished the army sky pilots to "help mold public opinion that supports preparedness." The Editor of THE AMERICAN FRIEND wishes us to announce that the Woodward mentioned in the dispatch is not the Woodward who resides at 223 College Avenue, Richmond, Indiana! No not quite!

* * * *

Clayton Bowers, a graduate of Friends University in 1919, and his wife, formerly LaVerne Hiatt of Cherokee, Oklahoma, and a music student of Friends University, are doing their best to spread the gospel message according to Friends, by broadcasting each Sunday at twelve o'clock M. S. T. over station KGIW, Alamosa, Colorado. They are making a special appeal to the non-church-going public and are emphasizing the old familiar gospel hymns with a brief message at each service. So far as is known, these are the first religious services held by Friends in the San Luis Valley. The response has been very gratifying. The Bowers' have in the past year, moved from Kansas to Alamosa where Clayton is employed as Superintendent of Excelsior Schools.

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The January issue of the religious periodical, *The Front Rank*, published at St. Louis, Missouri, by the Christian Board of Publication, contains a leading article, "The Washington International House," by Agatha Valera. "There is one place in the nation's capital," begins the article, "which the tourist and sightseer know nothing about. It is too new to have received much publicity, but to those who know it, it is one of the most interesting places in Washington. It is a handsome white house where students from the four corners of the earth meet and learn to live together in harmony and understanding. It is an experiment in international cooperation—one of the most necessary but most elusive needs of man." With this as an introduction, the writer tells how Washington Friends initiated the move-

ment and how it soon focused in the International Student House maintained under the auspices of the American Friends Service Committee at 1708 New Hampshire Avenue, and directed by Grace Lowry. Indicative of how the House is international in operation as well as in name, the fact is stated that the new group president is an English girl, and that the other officers are a Filipino, an American, a Hindu, and a Chinese.

NEWS OF OUR MEETINGS

The members and friends of the Le Grand, Iowa, Friends Church enjoyed a social time on Friday, February 5, observing the annual Church Day in the community. A bountiful dinner was enjoyed by all and some twenty dinners were sent out to shut-ins who were not able to come. The afternoon was spent in fellowship, with a program made up of a short talk by the pastor, Floyd Hinshaw, and stunts put on by different groups in the meeting.

* * * *

Miami Quarterly Meeting (Wilmington Yearly Meeting) was held at Spring Valley, Ohio, February 11 and 12. The Meeting for Ministry and Oversight, with Mary Antram and Marianna Bogan as Clerks, was held Friday morning, all of the five meetings of the Quarter being represented. At the Quarterly Meeting session on Saturday, Byron Leaser, pastor of Springfield Meeting in Center Quarter, gave the message, following a devotional service led by DeElla L. Newlin, pastor at Xenia. He spoke from the text, "Open the window eastward." (2 Kings 13:17) After the business session, with Howard McKay, Clerk, assisted by Mary Antram, lunch was served in the basement. Miami Quarterly Meeting is expecting Merle L. Davis, with his pictures of Palestine and Africa, to be at the New Burlington Meeting on the evening of March 14, and at the Harveysburg School on the afternoon of that date.

* * * *

Paul Younger, pastor at Ramona Park, spoke on behalf of the Bible School Committee at the Fellowship Dinner of the Los Angeles Meeting, February 9. At the January dinner, following a talk by Mrs. George on local civic problems, a short program was given by the committee on Literature and Publicity in which THE AMERICAN FRIEND and the *Pacific Friend* were presented . . . Los Angeles Friends were happy to have recent visitors, Homer L. Morris, who spoke on behalf of the American Friends Service Committee, and David E. Henley,

a former pastor of this meeting . . . Cora Kershner, formerly of Wichita, Kansas, has located here with her children and has been welcomed as a new member in our meeting. L. Hedwig Bruhn of Minneapolis has also been sharing many of our services recently.

* * * *

Parolee Downs has been recorded as a minister by Pasadena, California, Monthly Meeting. With her husband, Ira Downs, she has served for some years at the Friends Mission maintained by California Yearly Meeting at Kotzebue, Alaska. The Downs are now home in California on furlough.

* * * *

A most helpful message on the subject, "The Needs of the Church," based on Romans 12:1, was brought to Western Quarterly Meeting in North Carolina Yearly Meeting, held at South Fork, on February 12, by Charles Cross, pastor of Spring Garden Meeting in Greensboro. The morning worship service was also rich in the testimonies of a number of concerned Friends. After a bountiful lunch, the business session convened. Reports on spiritual conditions showed an increased interest and activity on the part of young Friends, and also a concern that the meetings need to be aroused along the line of missions and of the care of non-resident members. Frances Cox of Providence Meeting feels a call to the ministry. The Meeting directed the Clerk to request our representatives at Washington to use their votes and utmost influence to prevent the erection of any monument at our national capital in honor of Robert G. Ingersoll, the noted infidel.

* * * *

Wabash, Indiana, Friends held a very profitable ten days meeting with Milton H. Hadley of Chicago as evangelist. The attendance and interest were good. Although there were no numerical results, there was a deep spiritual undercurrent, a silent influence, which permeated all the meetings and is still manifested in our meeting for worship. Children, young people and adults were inspired to better Christian living and we feel we are better Friends because of Milton Hadley's service in our midst. At our last Monthly Meeting ten new members, two by letter and eight by request, were received into membership.

* * * *

The Connecticut Valley Association of Friends will meet at the Hartford Theological Seminary on Sunday, March 13: meeting for worship 11 a. m., business meeting and address immediately following dinner. Elmore Jackson will speak at the afternoon session on the Work Camps. Reservations for dinner (sixty cents) should be made with Jeannette Purdy, 96 Sherman Street, Hartford, Connecticut, on or before March 10.

FRIENDS IN ACTION AT WESTFIELD

The Westfield, Indiana, Friends Missionary Society was featured by a co-operative meeting held at the church, January 26, representatives from Sheridan, Carmel, Eagle Creek and Horton being present. A number of women from the Methodist Church and Wesleyan Methodist Church were present as special guests. At the noontide hour, a bounteous fellowship dinner was served in the commodious dining room which was followed by the meeting in the church auditorium with President Lois Cox, presiding. What proved to be most interesting and informative was "current news from the Mission fields" in response to roll call.

The newly organized ladies quartet, composed of Leah Hill, Barbara Allen, Mary Baldwin and Maud Briles, all of Westfield, gave two numbers in song. The quartet has been doing some worthwhile service, featuring Negro spirituals, sacred songs and others. Helen Wespof Carmel, who has recently returned from doing missionary work among the Tennessee Mountain folk, was the speaker of the day. Her talk of an hour and a half was listened to with intense interest and appreciation. She gave a vivid word picture of the work, worship and home life of the mountaineers, and had on display many pieces of truly artistic needle work, linen and woolen tapestry, and other lovely handicraft art.

On Sunday evening, January 23, Westfield Friends were favored with the presence of Merle L. Davis, recently returned from Africa, who gave a most informative talk illustrated with motion pictures on our work there. Upon the request of many, he showed extra sets of films. The meeting continued until a late hour and the audience remained interested and attentive until the close.

A most gracious two weeks evangelistic service was held beginning January 2, with Janie Bradford of Washington, Pennsylvania in charge, ably assisted by Orval H. Cox, pastor. From the very beginning, the services seemed under the blessing and direction of the Holy Spirit. Many found Christ for the first time, while others were reclaimed and sanctified. The Methodist and Wesleyan Methodist churches of the town, as well as many others, cooperated and were benefited.

Our Friends are greatly enjoying their newly remodeled and equipped basement, and also the foyer which adds to the convenience and appearance of the church. At the rededication, held several weeks ago, Fredric E. Carter, of Plainfield, General Superintendent of Western Yearly Meeting, conducted the service. Under the supervision of the building committee,

two new furnaces were installed. Satisfactory improvements were made in the four class rooms, dining room and kitchen.

At its regular January session, Westfield Monthly Meeting took final action recording Herschel M. Hill, as a minister in the Society of Friends. This was by concurrence of Westfield Quarterly Meeting in Western Yearly Meeting. Herschel M. Hill is serving as pastor of West Grove Meeting, and has asked that membership for himself and family be moved to that meeting.

YOUNG FRIENDS ACTIVE AT INDIANAPOLIS

Philip Gold, a Senior at Butler University, has been engaged by First Friends Meeting to serve as Young Peoples Secretary. After his graduation in June, Philip expects to continue his work next year for a Masters Degree, in the School of Religion at Butler. He begins his work with a background of successful experience with young people.

Our young Friends are sharing largely in the activities and responsibilities of the Meeting. The Quaker Club meets regularly on Sunday evening, with interesting programs.

Under the efficient direction of Miss E. Leona Wright, an Adult Choir, a Junior Choir and a G-Clef Club provide musical expression for many young people of different ages. The service of these groups makes a real contribution to the spiritual influence of the worship period. Recently, the Adult Choir presented the secular cantata "Rosemaiden," for a most enjoyable and successful Friday evening program.

The Junior Guild recently sponsored a lecture by Professor Floyd W. Schmoee, of the University of Washington, who spoke on "Life Under the Sea." Colored motion pictures shown in connection with the lecture revealed the hidden beauty of the deep, and portrayed interesting phases of maritime life and habits which at times, were singularly human.

The final "Prince of Peace Contest" was held in the church recently. The winner of this contest receives as a prize, a choice of one year's scholarship from five Indiana colleges, one of which is Earlham College. Frances Streightoff is Chairman of the Peace Committee of the Church Federation which conducted the contest. Protests against an extensive naval expansion were sent by this Committee and by the Ministerial Association of the city, to President Roosevelt.

"Civic Heroes Sunday" was observed February 20. Philip Gold and the young people were in charge of the morning service, using as their theme, "They Dared to Live."

WORK OF JEANETTE HADLEY IS APPRECIATED

The Christian Education Committee of Wilmington Yearly Meeting, desiring to attempt a project of practical improvement, appealed to the Five Years Meeting Board of Christian Education, for the services of Jeanette Hadley for extension work in each quarterly meeting. She spent January 22-29 in Fairfield Quarter and January 30—February 4 in Center Quarter. Plans are in the making for contracting the other quarterly meetings.

Conferences in Center Quarterly Meeting, along with personal contacts with parents and teachers, were held in three meetings, Chester, Dover, Beech Grove—Springfield. In addition, a Teacher Training course was given in Wilmington.

The results as we observe them are indeed very real: leaders were helped to discover a means by which the Christian ideal may be presented more effectively; individuals inspired to begin that process; groups stimulated to begin where we are to take the first step toward achievement of a high standard of work. These are constructive results of this extension service for which we are most appreciative.

Fairfield Quarterly Meeting was benefited by the very helpful services of Jeanette Hadley for the week of January 23-29. Under her leadership valuable conferences were held in different sections of the Quarter. Three divisional conferences were held at the central point of Leesburg: one for children's workers, one for young people's leaders, and one for adult and administrative leaders and pastors.

Eighty young people and their leaders attended a Quarterly Meeting Young Friends Rally, Sunday evening, January 23. Jeanette Hadley led the group in a very interesting and profitable discussion in which the young people participated. She also had charge of the social hour, closing by leading the group singing in a fellowship circle.

Jeanette Hadley was present at the Quarterly Meeting sessions held at Leesburg on January 28 and 29. At the meeting for worship Saturday morning, after others had given brief messages and Joseph Hoskins had preached a stirring Gospel sermon, in a few words with well chosen illustrations she added to the deep spirit and value of the meeting. At the afternoon business session a special Quarterly Meeting committee, after having visited all meetings, presented a plan for a Quarterly Meeting Council. This council, to be formed by representatives from all meetings, is to consider problems, needs and opportunities in the local meetings and devise plans for sharing our resources in leadership. Out of her

experience in a larger parish, Jeanette Hadley, helpfully took part in this discussion. Following this discussion she spoke to the children of the Junior Quarterly Meeting who were in session in the room used by the Junior Church of the Leesburg Meeting.

"X" STANDS FOR XENIA AMONG FRIENDS

Thirteen new members were recently welcomed in Xenia, Ohio, Meeting, and with thirty others received during 1937, were guests of honor at the annual congregational dinner, February 4. Welcome was extended by Otis Pramer, and a response on behalf of the new members was given by Raymond N. Chapman. The standing committees of the various departments of work presented reports and plans, of interest to all, and the evening was one of good fellowship.

Xenia Meeting, in Wilmington Yearly Meeting, is pleased to report increased average attendance at all services thus far this year, the last quarter of Sunday School and Christian Endeavor being the highest for several years.

Thirty-five booklets for daily devotions and seventy-five copies of the Gospel of Mark were distributed at the first of the year.

A peace organization known as the Philirenic Society has been organized in the Springfield High School, sponsored by Ralph Thornburg, a member of Xenia Meeting. This Society held some Prince of Peace Contests and on January 16, our evening service was given over to this group, presenting two of their contest speakers and several musical selections.

World Temperance Day was observed at both morning and evening services. A message by the pastor, DeElla L. Newlin, was given in the morning, and during the evening short talks were made by Mrs. Fanny Custis, and Mrs. A. C. Turrell of the First M. E. Church, and by Dr. S. C. Ellis and John Dymond of the Friends Church. Five large posters were displayed in the church and later presented to the high school, and seven hundred pages of literature distributed.

Recent visitors to the meeting bringing special messages have been Dr. and Mrs. Raymond E. Mendenhall of Westerville. He, as Chairman of the Board on Prohibition and Public Morals of the Five Years Meeting, gave a message appropriate for that work, and an offering was taken amounting to \$12.56. Tom Jones, a student at Earlham College, spoke of the desperate need among the poor of the South, both white and Negro. He was accompanied by Mrs. Ernest Morgan of Yellow Springs, Ohio. Arthur Santmier, pastor of the Friends Church at Knoxville, Tennessee, gave an instructive lecture on "Alaska," illustrated by slides.

BRIEF PARAGRAPHS FROM MARSHALLTOWN, IOWA

The all-day Sunday School Institute of Marshall County was held in the Marshalltown Friends church, February 11, 1938.

Bangor Quarterly Meeting held the fifty-seventh anniversary observance for the Christian Endeavor movement in the church, February 2, when one-hundred eighteen were seated at the fellowship supper served by the auxiliary. Crescent Hinshaw of LeGrand, assistant Superintendent of the Quarterly Meeting, presided. Margaret Peterson of Marshalltown was toastmistress and a most excellent program was given. The theme was "Christ for the Crisis." Amy Green was the oldest in point of membership, having joined in 1888.

Our youth were in complete charge of the Sunday night services, January 30. The topic chosen by them was "The Greatest is Love" which was presented by Russell Harding, Eldon Ferguson, Cecil Moats, Kathryn Byrd and Margaret Peterson. Della Franklin rendered a violin offertory and Wendell Byrd sang a solo. The choir was composed of twenty-two youths under the leadership of Cecil E. Ware.

Alice Lampman, country President of the W. C. T. U. has had a very active program including an institute in our church, of which she is a member.

The National Council for the Prevention of War is doing a fine piece of work in the community under the capable leadership of our Friend, Wendell P. Maulsby.

The Bible School Loyalty Crusade has been helpful in increasing attendance at the worship services especially. A social was given for winners in the intermediate, youth and adult sections.

Under the leadership of Maude Hall, the Women's Missionary Society is emphasizing missionary reading during a two month period.

Charles H. Vincent of Jamaica visited our meeting with a helpful lecture and showed pictures of his work and country.

Marshall County Sunday School Institute was held in the Friends Church, February 11. Rain turning to ice made the roads desperate but by noon a group had gathered. The afternoon found a goodly number present and a good program of inspiration and instruction was presented. In the evening, L. G. Lampman, a member of the Friends Church and chairman of the Adult division, had arranged for a rally, at which one hundred twenty-two people sat down to a repast served by the auxiliary of the church and enjoyed a fine program followed by an inspirational address by O. G. Herbrecht, Iowa State Youth Director. Carl D. Byrd was on the program in the morning.

Harold Matthews felt that President Roosevelt was playing with fire in asking for a larger navy and building up the war machine. The Council for the Prevention of War had him as speaker at the Quarterly Meeting, February 6, at the Friends Church. He is director of the Grinnell Institute of International Relations, Grinnell, Iowa.

VISITORS APPRECIATED BY WICHITA FRIENDS

Wichita, Kansas, Friends were specially favored during the first two weeks in February by the presence and counsel of Harold Chance of Philadelphia, and Rev. Harold Cooper of Marion, Indiana. Harold Chance was guest speaker at a State Collegiate Peace Conference February 4 and 5, and also spoke at University Friends Church on Sunday morning, February 6.

Harold Cooper spent the entire week of February 6 in daily conferences with students at Friends University, speaking each night at University Church, including Sunday night, February 6 and Sunday morning and night, February 13. The messages of both these teachers were greatly appreciated not only by the students but by many others, the church being well filled at every night service.

The annual short course for pastors and Bible students during the week of February 6, gave added interest to these busy days. There were two sessions each day with Gervas A. Carey, John D. Mills and Dr. E. H. Stranahan, as speakers.

Charles Vincent of Jamaica, graduate of Friends University twenty years ago, was also in Wichita the latter part of January and two weeks in February, attending the services at the church and College and speaking to groups in the city and surrounding towns. It was good to have him with us.

QUARTERLY MEETINGS IN JOINT SESSION

A joint session of Chicago Quarterly Meeting and Blue River Quarterly Meeting was held on the afternoon and evening of February 5 in the quarters of Fifty-seventh Street Meeting, Chicago, with the Clerks, Fred E. Winslow and Albert J. Mills, presiding. Both the meeting for worship and the business meeting were well attended in spite of the unfavorable weather which had prevented visitors from the new Madison, Wisconsin, Meeting attending, and there was lively interest and much unity.

Vigorous protests were sent forward, to the President and others, expressing disapproval of the proposed armament program as the American way of solving

international difficulties; and expressing hope for more constructive action. There was consideration of several localities within the influence of the two quarterly meetings where new Friend groups could be encouraged or old ones revived, and report on steps already taken for this purpose.

Merle Davis' fine moving pictures of Friends in Africa and Palestine provided the climax of the day and left Friends with a sense of healthy pride in the substantial accomplishments of these distant Quakers.

WILLARD TRUEBLOOD KEPT BUSY IN IOWA

With Willard O. Trueblood as preacher, meetings were held from February 10 to 20, in Muscatine, Iowa. From the first the interest increased, and attendance also. On the last night, the church was full, including gallery, parlor and main room. His sermons were calculated to make folks think, and that is just what happened to his listeners.

During his stay, he spoke before the students in Junior College, twice at the High School, reaching the more than one thousand pupils there; also in four grade schools. He talked on Africa to the assembled Missionary Societies of the city, making a fine impression on the women who are interested in Missionary work.

On two Sunday afternoons he went to Buffalo, some twenty miles away, and did a fine job there among the young people. On the last night of his stay, about twenty young people came from West Branch to hear him again.

During the last week he gave two invitations and some twenty-five responded. Besides those thus making open confession of their purpose, many were touched. One young couple said, "He has changed our lives."

Willard Trueblood's next series will be at Le Grand, Iowa. From there he will go to the Pastors Short Course at Penn College, where he will be on the program.

WORLD CHRISTIANITY

The magazine, *World Christianity*, a digest, has entered upon its second year as a quarterly in the familiar digest form and size, dealing mainly with conditions confronting Christianity's world service in our day. The current number devotes a quarter of its 128 pages to eleven articles on "Christianity and the Sino-Japanese Conflict." The office of publication is at 140 South Dearborn Street, Chicago. Subscriptions are \$1.00 per year. THE AMERICAN FRIEND is one of two hundred American and foreign exchanges from which articles are selected.

JOHN J. BLAIR — BUILDER

In the homegoing of John J. Blair, civic, religious and educational leader, Springfield Meeting and North Carolina Yearly Meeting sustained a great loss.

The son of Solomon and Abigail Hunt Blair, he was born and grew to manhood in the old Blair homestead, South Main Street, High Point, North Carolina. As a child he attended the celebrated Springfield School, later going to New Garden Boarding School, (now Guilford College). He was graduated from Haverford College with the class of 1885, being a classmate and personal friend of Rufus M. Jones. Following graduation, he taught in High Point, then served as Superintendent of Schools in Winston-Salem, North Carolina, and finally assumed charge of the Wilmington, North Carolina, schools. He remained here twenty years. Upon relinquishing that work he accepted a position in the State Department of Public Instruction and for many years was called upon to design school and college buildings, act as landscape architect for the grounds, and otherwise employ his remarkable artistic ability and taste. It is said that today in every county of North Carolina there are modern and beautiful school buildings which remain as monuments to his skill and ability. His ability as an artist was great, and he excelled in drawing and painting, after having taken courses in some of the outstanding art schools of the country. He traveled extensively in this country and in Europe and his delightful sense of humor and ability to describe his experiences made him in constant demand as a lecturer.

Along with his brothers and sisters he gave High Point its impetus for its park system, now regarded as one of the finest in the South. The land for this park was the gift of this family, and more recently additional acreage has been donated. For many years he had been deeply interested in collecting antiques, and under his guidance the Springfield Museum has grown to be an outstanding collection of historical items. He served as curator of the Museum. He was a birthright member of Springfield Meeting, and served it and the Bible School with devotion and self-sacrificing interest. One of the uncompleted concerns of his later years was the development of sets of plans for rural Friends meetinghouses that would retain the distinctive architectural ideas of simple beauty that distinguished the older buildings used by Friends.

In the lives of boys and girls he taught, and in the hearts of his daily associates, however, he did his greatest building. By the beauty and integrity of his example, by the kindness and cheer of his words, and by the encour-

agement and strength of his helping hand, did he build a friendship whose influence will remain long after his material structures have fallen into disuse.

He is survived by two brothers, Col. W. A. Blair of Winston-Salem, North Carolina, and David H. Blair, Washington, North Carolina, former Collector of Internal Revenue; and four sisters, Misses Ada, Emma, Martha and Elva Blair, all of the home place, High Point, North Carolina.

Funeral services were conducted at Springfield Meeting by Clara I. Cox, Tom A. Sykes and Samuel L. Haworth.

ALONZO E. CLOUD

Alonzo E. Cloud, pastor at Bloomingdale, Indiana, was stricken with a heart ailment and died suddenly on February 10, 1938. Had he lived until February 14, he would have been sixty-five years old. His death occurred in the home of Edward and Daisy Carter where he had lived since coming to Bloomingdale. In the three months he has been at Bloomingdale, he had won the hearts of his congregation in a wonderful way, and he was fitting into the work well. On the morning previous to his home-going, he met with the pastoral committee and told of plans for deepening the spiritual life of the meeting. He had the confidence of the young people and was extending his influence for good among them. Bloomingdale meeting is sorely bereft.

Impressive funeral services were held in the meetinghouse on the forenoon of the 12th, with Edward M. Woodard in charge. He was assisted by Fredric E. Carter, General Superintendent of Western Yearly Meeting, and by Rev. R. G. Strong, pastor of the local M. E. Church, and by Rev. C. C. Griggs representing the Christian Church. The choir sang comforting hymns, and Marjorie Pickett Osborne sang as a solo, "Goin' Home," W. Bruce Siler read the obituary.

The body was taken to Richmond, Indiana, where on Sunday afternoon services were held in the Welfer Funeral Parlors, with Aaron Napier, Bruce Hadley and others, speaking. Interment was made in the West Grove Cemetery near Winchester. The numerous floral offerings showed the respect in which the deceased pastor was held, both at Bloomingdale, and by former parishioners in Virginia. Bloomingdale Monthly Meeting was officially represented in the service in Richmond by Charles and June Coffin, Edward and Daisy Carter, and from the young people's organization, by Lavinia Allee.

Alonzo Cloud's immediate family—wife, son and daughter—had preceded him in death. One sister, Mrs. J. F. Thomas of California, and two half brothers, Walter and Harry Cloud of Indiana, survive.

ARTHUR E. L. PAIN

After thirty-four years of missionary service in Cuba, Arthur E. L. Pain died on January 27, 1938, at the Anglo-American Hospital at Havana, due to a heart attack the week before. He was born in 1868, of English parentage.

After some experience in South America, Arthur Pain went to Cuba in 1900 and began serving as a Friends missionary in 1904.

At all times he had a congenial and fervent spirit. While he loved to tell stories in a most graphic way, and always enjoyed a good joke, he was ever alert in his preaching of a personal gospel in evangelistic meetings. He came to love the use of the tent in his meetings as it made possible the placing of the services in the midst of the people, many of whom would not go into the established church. It was a more flexible means of evangelism. After the completion of the National Highway through the central part of Cuba, he longed to take his sons and the tent on a campaign of evangelizing the district along that National Highway.

He is survived by his widow, Ellen Woody Pain, and four sons, Samuel, Hugh, Arthur, and Paul. Burial was made in the cemetery at Caraballo, near the place where he first consecrated his life to the service of his Master. There he found life; today his body rests there, while his spirit lives on.

O SON OF MAN

(Continued from page 99)

The son is the hope of his parents. They may have failed, but the son will certainly retrieve the family fortunes, and with fond hope and expectation they look to him. Not in this generation have we experienced such a time of hopelessness and despair as regards world conditions as today. The dial of social and political reforms has been turned back a century. Many of our statesmen are merely holding on because they do not dare to let go, but they do not know which way to turn. There is no one who has a message adequate for today except the Son of man. Surely our expecta-

tion is in him. He is the hope of the ages. The eyes of all are upon Him. And now, O, Son of man, what wait we for? Our hope is in Thee. To whom shall we go, for Thou hast the words of eternal life. The Son of man! The Son of man! What a depth and richness of meaning in these words.

Salem, Oregon.

ALASKA MISSIONARIES AT BLOOMINGDALE

Bloomington Quarterly Meeting (Western Yearly Meeting) was held February 19 and 20, in Bloomingdale, Indiana, with Ira and Parolee Downs, missionaries at home on furlough from Alaska, bringing most inspiring and helpful messages in the several sessions. On Sunday afternoon stereopticon pictures of the Kotzebue region were shown before a large audience, thus helping to visualize the fine work California Yearly Meeting is doing among the Eskimos in the part of the Alaskan field assigned to Friends.

Although the Quarterly Meeting felt deeply its recent loss in the sudden death of Alonzo E. Cloud, pastor of Bloomingdale monthly meeting, the influence of his godly life still lives among us. Nathan Pickett, pastor of Rush Creek Monthly Meeting, although making commendable progress toward health from a serious illness is not yet able to get away from home. The pastors in the Quarterly Meeting who were in attendance were Grover Tyler of Benson Chapel and Providence, and James Hickman of Coloma. For the present Bloomingdale is arranging for local groups, departments of work and Bible School classes to lead in the hour of worship, with occasional outside speakers.

MARRIAGES

BORTON-CROSS—At Albion, Iowa, February 16, Margaret Cross, member of Albion Meeting, to Carl C. Borton.

PEACOCK-NICHOLSON—At the Friends Church, Fairmount, Indiana, on February 13, 1938, Norma Louise Nicholson, daughter of Milton Nicholson, to John Charles Peacock, son of John and Ruth Peacock, all of Fairmount. Parvin W. Bond, minister.

QUAKER EST. 1893 **GEORGE SCHOOL** COLLEGE PREPARATORY

HOBBIES AT GEORGE SCHOOL

One of the great Quaker contributions to education, the recognition of values beyond book-learning, is developed at George School in the encouragement given to boys and girls to use leisure time in useful ways.

In school hours classes in journalism, dramatics, woodwork, art, sewing, and music under the leadership of competent and enthusiastic teachers often prove the basis of lasting hobbies.

Outside of school hours, participation in the orchestras, in the mixed chorus, in play production, in the camera or chess clubs, in the groups doing arts and crafts carry on the interests started in class. Girls in the Social Guild find practical work in the community.

At George School boys and girls often find hobbies which continue in interest for them throughout their lives.

For information about the course of study, tuition rate, scholarships, etc., address:

GEORGE A. WALTON, Principal, Box 351, George School, Pa.

BIRTHS

MANGES—To Ronald C. and Ruth McReynolds Manges, Alcoa, Tennessee, January 24, 1938, a daughter, Patricia Ann. She is the granddaughter of Cate McReynolds, Clerk of Friendsville Quarterly Meeting.

DEATHS

ALBERTSON—At his home in Santa Monica, California, on February 9, 1938, Edgar Albertson, aged eighty-two years. Formerly of St. Louis, Missouri, he was a member of Los Angeles Monthly Meeting at the time of his death. He is survived by his widow and two sons.

BARKER—At Westfield, Indiana, Merritt Barker, December 9, 1937. He was born December 26, 1869, the son of Cyrus and Hannah Barker, and at the age of four years was converted at a meeting held by Amos Kenworthy. In November, 1893, he was united in marriage to Lydia Cox and to them two daughters were born, both of whom survive him. He was a valued friend. At the time of his death, he was trustee of Chester Cemetery, Westfield, Indiana.

JENKINS—At Wabash, Indiana, on January 22, 1938, Henry Painter Jenkins, aged seventy-seven years. Born in Green County, Ohio, the son of Aaron and Teressa Jenkins, he moved in infancy with his parents to Wabash County where he has since resided. He was married in 1886 to Rose Weesner, who with two sons survives him. On November 25, 1936, they celebrated their Golden Wedding Anniversary. Henry Jenkins was long an active friend, serving as Overseer for twenty-five years and Monthly Meeting correspondent for twenty years. He was prominent in the official life of his county, which he served in the Assessor's office for twenty years.

JENKINS—At Richmond, Indiana, February 11, 1938, Amasa M. Jenkins, in his ninety-fourth year. Born near Dayton, Ohio, the son of Robert and Ann Jenkins, he was educated at Spiceland Academy and Earlham College. In 1866 he was married to Mary Ann Thomas, who preceded him in 1916. To this union six children were born, of whom two sons, Atwood L. and A. Will, survive. The eldest, Charles Francis, was a widely known inventor, having pioneered in the fields of moving pictures and television. The family removed from a farm near Fountain City to Richmond in 1889, where Amasa and Mary Ann Jenkins were active in the work of Friends. They became charter members of West Richmond Meeting in 1909. For long years Amasa Jenkins had rendered distinctive service in handling the Indiana Yearly Meeting relief funds for ministers and workers. This he continued to do almost to the day of his death. He leaves for inspiration an example of devoted service. Funeral services on February 13, were conducted by his pastor, Charles W. Woodman.

LEWIS—Zimri C. Lewis, at the home of his son, A. C. Lewis, New Augusta, Indiana, February 13, 1938. He was born in Iowa, and had lived in Indianapolis more than fifty years. He was a devoted, loyal member of First Friends and the oldest man member of the meeting. He would have been 89 years old, within five days after his death. He is survived by another son, Edward B., Springfield, Ohio, and by a daughter,

Mrs. Herman H. Sielken, Indianapolis. Services were conducted by Errol T. Elliott, minister.

LOFT—At New Sharon, Iowa, February 1, 1938, Mary Elizabeth Taylor Loft, in her eighty-third year. Born in Beverly, England, she was married in 1874 to Edwin Loft, who preceded her by a few weeks. To this union two daughters were born of whom one, Anna, survives. The family came from England to Canada in 1882, later moving to Iowa, having resided in New Sharon since 1890. She was converted in Marshalltown, and later united with Friends among whom she became active. For many years she served as Elder, as President of the Women's Missionary Society and was a faithful worker in the Sunday School. She accompanied her husband on many of his evangelistic tours, quietly sustaining him in his work. Funeral services were held in the New Sharon Meetinghouse, conducted by Lawrence and Sarabelle Sams, pastors.

MARSTALLER—At the Lewiston, Maine, Hospital, February 12, 1938, Frank Marstaller, nineteen year old son of Ernest and Lelia Marstaller of Freeport, Maine. Having graduated from the Brunswick High School in 1936, and Parsonsfield Seminary in 1937, he joined his father in the lumber business. Frank was a devoted member of the South Durham Meeting and was assistant superintendent of the Bible School. He was treasurer of the Young Friends Board of the Yearly Meeting; also of the Young Friends Committee, newly formed to work for closer union of all branches of Friends in New England. An accomplished violinist, he was a member of the Brunswick Orchestral Society. Ministers sharing in the largely attended funeral services at the South Durham Meetinghouse were Harvey Jones, Lindley J. Cook and James A. Coney.

PLANNETT—At his home in Los Angeles, California, February 5, 1938, Hiram Plannett, aged seventy-seven years. Born near Richmond, Indiana, he was under the influence of Friends in his early life. A member of the Methodist Church for many years, he and his wife united with Los Angeles Friends about seven years ago. Since that time they had missed only one Sabbath morning service, and that due to illness. He is survived by his widow, Anna Plannett, and a daughter.

PICKARD—At his home in Marshalltown, Iowa, February 9, 1938, Clarkson Ellis Pickard. Born near Salem, Iowa, August 31, 1871, a life-long friend, he was especially active in Bible School work and music. Young people always found in him a sincere friend. Funeral services were conducted at Marshalltown Friends Church, with Carl D. Byrd, pastor, officiating.

PYLE—Elizabeth Bulla Pyle on January 27, 1938, in her 83rd year at the Reid Memorial Hospital, Richmond, Indiana. A descendant of a pioneer Wayne County family, she was the daughter of Daniel and Caroline Clawson Bulla. She attended grade school at the old Bulla-Hoover school, later College Hill Township School, still later attending the old Friends Academy. A birthright friend with membership in East Main Street Friends Meeting, Richmond, she was active in the various organizations as long as her health permitted. She was married to Abijah H. Pyle in 1878, who died



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in 1928, shortly after their fiftieth wedding anniversary. Most of her life was spent at the home where she was born, north of Richmond, known as Cherry Lane Farm. Funeral services were held January 29, 1938, in charge of W. Bruce Hadley, minister. Burial in Goshen Cemetery near her home.

RAIFORD—On January 20, 1937, at her home at Ivor, Virginia, Louisa J. Raiford, widow of John T. Raiford, aged eighty-four years. She was a charter member of Corinth Monthly Meeting of Friends.

STANLEY—At Plainfield, Indiana, January 30, 1938, Anna J. M. Stanley, aged eighty-nine years. Born in Hendricks County, the daughter of Thomas and Sarah Ann Brown Morgan, she spent her entire life near Plainfield. After attending school at Adrian Seminary in Michigan, and at Earlham College, she

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JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

was married in 1869 to William H. Mills. To them four children were born, of whom three, Lily M. Hiss, Cophine Rush-ton and Emil B. Mills, survive. Following William Mills' death in 1896, she was married in 1899 to Calvin Stanley, who preceded her in 1927. Anna Stanley was an eager, active Friend, was long an Elder, and Primary Superintendent and teacher in the Sunday School. She was also active in the program of Western Yearly Meeting, being specially interested in educational and missionary work. Young people found in her a true friend. To them and to all, her cheery smile and happy greeting will be a continuing benediction.

TRUEBLOOD — In the Cedar Creek Friends community, Iowa, on February 14, 1938, Charles Matthew Trueblood, aged sixty-eight years. A birthright Friend, he was converted in early life

and as a young man was active in the Christian Endeavor Society of which he was a charter member. He was faithful in his service to Cedar Creek Meeting, of which he was treasurer for thirty years. He held many places of trust in meeting and community in which he was always found faithful. He was married in 1900 to Minnie Bogue, who with a son and daughter survives him.

WEHMEIER — Otto Owen Wehmeier, age 25 years, son of Otto G. and Pearl Ballard Wehmeier, at Indianapolis, Indiana, on January 28, 1938. He had been a member of First Friends all of his life. Funeral services were conducted by Errol T. Elliott, pastor.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting, South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641. Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister.

57th Street Monthly Meeting—174 East 57th Street. John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a.m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, Pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:45 a.m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship 11 a.m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 3-9384.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., worship 11 a.m., C. E. 6:30 p.m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MIAMI, FLORIDA

Meeting for worship, First-day at 11 o'clock, in Dade County Security Building (15th floor). N. E. First Avenue, near First Street. Sara Parry Thomas, Clerk, 1220 S. W. Twenty-third Court, Miami, Florida. Visitors welcome.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a.m. Meeting for Worship at 10:30 a.m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. Clerk, Ministry and Oversight, Herbert R. York, 1412 32nd Avenue.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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